SEE RED PAGES WITHIN

*Vol. XXXIII* *JULY 1, 1905* *No. 1*

# Ecclesiastical Review

*A Monthly Publication for the Clergy*
*Cum Approbatione Superiorum*

## CONTENTS

THE NOTION OF SACRIFICE. I..... 1
The Right Rev. JAMES BELLORD, Bishop of Milevis, Southend-on-Sea, England.

THE REPERTOIRE OF THE LITURGICAL CHOIR..... 15
GEORGE HERBERT WELLS, Esq., Organist and Choir-Master, Holy Trinity Church, Washington, D. C.

PASTORAL EXAMINATION OF MARRIAGE CANDIDATES ..... 34
The Rev. EDMUND A. O'CONNOR, S.T.L., Troy, N. Y.

AN IRISH IDEALIST..... 41
The Rev. P. FORDE, S.T.L., Immaculate Conception College, Summerhill, Ireland.

GREGORIAN CHANT IN SOME OF ITS CHIEF DIFFICULTIES... 51
DOM SIGISBERT BURKARD, O.S.B., Ph.D., Conception Abbey, Conception, Mo.

CONTENTS CONTINUED INSIDE.

Published at PHILADELPHIA, 1305 ARCH STREET

American Ecclesiastical Review

PHILADELPHIA AND NEW YORK

COPYRIGHT, 1905
THE DOLPHIN PRESS

Subscription Price, Three Dollars and Fifty Cents
(Fourteen Shillings) a Year

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

# St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. *No dealer has this wine for sale.*

| | |
|---|---|
| One case of 25 bottles | $6.00 |
| One keg of 5 gallons | 5.50 |
| One keg of 10 gallons | 10.00 |
| One keg of 23 gallons | 20.00 |
| One barrel | 40.00 |
| One case of 25 bottles of "Elvira" Wine | 9.00 |

SEND FOR CIRCULAR

**The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.**

## ALTAR WINES BEYOND DOUBT

FROM THE

## Sacred Heart Novitiate, Los Gatos, Cal.

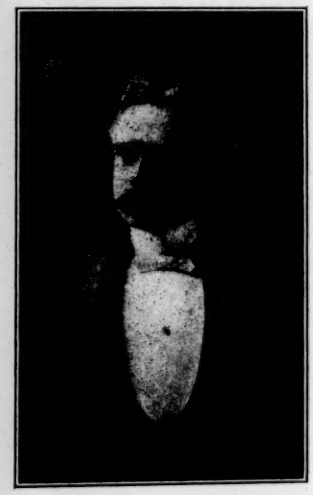
MALVOISIE. Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., $1.00; per doz., $3.75. In bbl. lots and over, 90c. per gal.

NOVITIATE. Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., $1.50; per doz., $5.00.

*"Made by ourselves especially for the purpose."* D. GIACOBBI, S.J., Rector

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec. No. 6 BARCLAY ST., New York.



J. W. DONNELLY

## ALTAR WINES

From the Old and Reliable House of

## Donnelly Brothers, Troy, N.Y.

We are sole agents for the Altar Wines made by the Jesuit Fathers of Santa Clara, California.

These wines are well known for their purity and quality. Price, in original barrels, 90c. per gallon. Price, in kegs, $1.00 per gallon.

We are also sole agents for the past 27 years of the celebrated "Jurançon" and "Vin de Tours" Altar Wines. These wines are popular because they are so grateful to the fasting stomach, and the rare quality of these wines for the Altar is as choice now as when they were first introduced, over 27 years ago, by the Faculty of St. Joseph's Theological Seminary of Troy. The "Jurancon" is a mild and mellow wine, no acidity; and the "Vin de Tours" a somewhat sweeter and heavier-bodied wine.

Both wines are of rare and excellent quality. Price, $1.60 per gallon, or $5.50 per case.

Please send for Price-List to

The Donnelly Brothers

TROY, N. Y.

# Important Announcement

In accordance with the commands of the Sovereign Pontiff making the definite teaching of

## Christian Doctrine

obligatory upon all the Clergy, we again direct attention to the great value of our

## Manuals of Christian Doctrine for Teachers

Priests who may find it difficult to devote the necessary time to familiarising themselves with the simple, although very explicit, methods contained in these guides for teaching *Christian Doctrine*, will be greatly helped by putting a set of the Manuals in the hands of their Assistant Teachers.

Send for a number of copies to supply each of your Religious and Sunday School Teachers with these handsome and useful *Manuals*.

**Fifty cents each Part. (Two Parts)**

10 Copies { Five of Part I / Five of Part II } Five Sets, $5.00

12 Copies { Containing Part I and Part II in Single Volume } $10.00

# Church Music

## Repertory Number One

Now Ready

**Price, Twenty-Five Cents**

To put in the hands of your

**Organist, Choir Director,
Music Teacher**

## Repertory Number Two

**embraces the compositions of the Italian, French, English, German and American Masters of Ecclesiastical Music.**

In course of preparation

**Send Orders for it Now.**

# Glenanaar

**The New Story of Irish Life, by the Author of "My New Curate," just concluding in THE DOLPHIN, is now ready in Book-Form**

One Dollar and Fifty Cents **$1.50** One Dollar and Fifty Cents

**1305 Arch Street The Dolphin Press Philadelphia, Pa.**

In the August number of

# The Ecclesiastical Review

will appear the first instalment of

## Death, Real and Apparent

in Relation to the Administration
of the Last Sacraments.

The writer, P. JUAN FERRERES, S. J., Professor of Moral Theology and Canon Law at the Jesuit College of Tortosa, Spain, is the author of several important works on Moral Theology. He presents a thorough study of the above subject with practical directions which take into account the modern teaching in physiology on this important subject.

In the same number of the REVIEW
will appear the first
chapter of a

## New Novel of Clerical Life

by an American Priest, the
REV. B. DEVLIN, S. J., St. Mary's College
Montreal.

BISHOP BELLORD'S two articles on the

## Notion of Sacrifice

(in the Blessed Eucharist)

are calling forth an interesting controversy of which an account will be given after the appearance (in the August issue of the REVIEW) of the Bishop's second article, wherein is presented an entirely new view of the subject on which the writers on Dogmatic Theology have hitherto exhausted their philosophical ingenuity.

We invite the attention of the Reverend Clergy to the admirable contents of

# The Dolphin

Its aim is to present the best in Catholic Literature, and its articles, always of a high tone, are written in a style which, whilst it places them quite above the popular reading of our magazine world, leaves their appeal directly to every Catholic who has a wholesome and intelligent interest in the thought and life of the Church.

An important chapter of

## Lex Amandi

appears in the current number of THE DOLPHIN. The theme of the author is the *Lineage of Love*, which is portrayed with a frankness and beauty worthy of the subject. The author shows how love, which is the great motive power in the life of mankind, has been dethroned in the eyes of the world, and is lamentably misconceived and misconstrued as a result of both the coy and the blatant romance as told to-day.

The concluding chapters of the semi-historical novel

## Glenanaar

Canon Sheehan's latest story of Irish life, are satisfying the most critical and exacting reader. This is a great deal to say of one from whom we have learned to expect only the best.

## The Story of Agnes Aspinwall

is a clever and very prettily presented study from real life of a noble-minded girl in quest of soul-satisfying happiness. The question is: *Did she die a Catholic?*

What a strange interest in everything that pertains to the life and character, the sayings and doings of the gentle and retired Saint of Assisi, has caught hold of the world, Protestant no less than Catholic!

## Franciscan Literature

is the title of an interesting paper by the *Very Rev. Paschal Robinson, O. F. M.*, recently returned from the Saint's own country, and one-time, in his Protestant days, Editor of *The North American Review*.

## The Work of Mother Veronica

among the working-girls of New York City is concluded in THE DOLPHIN for July.

MARY RICHARDS GRAY, *Phil, Bac.*, tells a richly interesting story of a recent visit to

## The Island Cathedral of Torcello.

## Interesting Papers on Convent Theatricals, Race Pride, The Nippur Library, etc., etc.

**A succinct notice of every Novel of any note published or to be published during the month; and other regular departments.**

CONTENTS—CONTINUED

ANALECTA:

EX ACTIS SUMMI PONTIFICIS:

I. Conceditur Indulg. Plen. Visitantibus Ecclesias Carmelitarum die festo B. Franci ..... 59

II. Leo XIII optat ut Orientales Populi ad Ovile Christi diverso ex itinere revertantur. ..... 60

III. Leo XIII delegat Patriarcham Babylonensem Chaldaeorum ad recipiendos Nestorianos in Ecclesiae Catholicae Gremium..... 61

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM:

De Tertiariis in Communitate viventibus Ordini Minorum aggregatis..... 62

E S. CONGREGATIONE RITUUM:

Dubia circa Celebrationem Festi Dedicationis Ecclesiae 65

E S. CONGREGATIONE INDULGENTIARUM:

Altaris Sodalitii in casu est privilegiatum pro omnibus Missis inibi celebratis ..... 66

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS:

Normae pro Exegetis Catholicis circa Citationes implicitas in S. Scriptura contentas..... 67

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month... 68

Church Extension. (*Letters from the Rev. Francis Wrenn; "N. N."; and the Rev. J. P. Schoendorff.*) ..... 69

The Removal of a Consecrated Church ..... 72

Our Protonotaries and other Monsignori ..... 73

Commemoratio SS. Sacramenti Expositi. ..... 77

Genuflection at Private Exposition of the Blessed Sacrament ..... 80

The Mass Ordo of the Convent Chaplain ..... 80

ECCLESIASTICAL LIBRARY TABLE:

SACRED SCRIPTURE: Questions proposed to Professor Harnack:—What aim have you in your historical studies? Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought? What do you think of the Abbé Loisy?..... 81

CRITICISMS AND NOTES:

Tanquerey: Theologia Moralis Fundamentalis .... 90

Mierts: Regulae Vitae Sacerdotalis..... 93

Singenberger: Guide to Catholic Church Music.. 94

Tappert: Repertory of Church Music, No. I.... 94

Reuter-Lehmkuhl: Neo-Confessarius Practice Instructus ..... 97

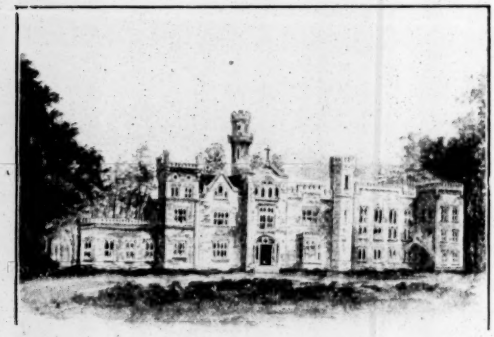
Belser: Das Evangelium des Heiligen Johannes .. 98

Castelein: Psychologie: Cours de Philosophie.... 101

AMOENITATES PASTORALES ..... 104

LITERARY CHAT ..... 107

BOOKS RECEIVED ..... 110



## The College of St. Angela

**NEW ROCHELLE, N. Y.**

(Under the Direction of the Ursuline Nuns)

FULL Courses (four years) leading to Degrees. Special advantages in Music and Art. Academic and Pre-Academic Departments.

**CATALOGUE SENT ON APPLICATION**

---

## GEORGETOWN VISITATION CONVENT

WASHINGTON, D. C.

This Academy was founded in the year 1799, and rebuilt in 1873. Its situation, on the Heights of Georgetown, surrounded by beautiful and picturesque scenery, gives it the seclusion so desirable in an educational institution, while it enjoys, at the same time, the advantage of a close proximity to the city of Washington. For further particulars, address, SISTERS OF THE VISITATION,

**GEORGETOWN ACADEMY, West Washington, D. C.**

---

## Mount St. Joseph's Academy

**FOR YOUNG LADIES**

**CHESTNUT HILL, PHILADELPHIA**

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students. Also at the same place: ST. JOSEPH'S SEMINARY FOR BOYS to the age of eleven years. For catalogue giving full details, apply to the MOTHER SUPERIOR

---

## Ladycliff on the Hudson

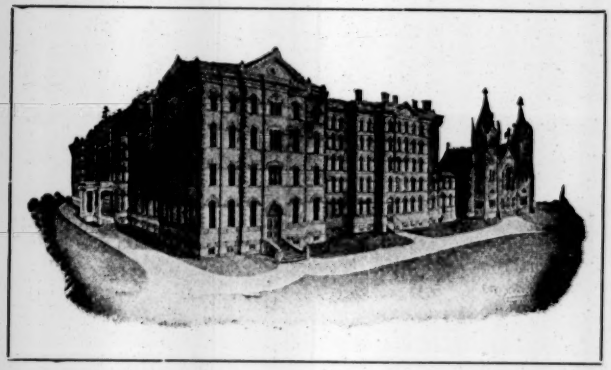
**Adjoining West Point**

### Young Ladies' Academy

A department for small boys. Education thorough and practical. Location beautiful and convenient. Terms moderate. Send for prospectus. Address: SISTER SUPERIOR, Ladycliff, Highland Falls, N. Y.

# TRINITY COLLEGE, *Washington, —D. C.—*

A Catholic Institution for the Higher Education of Women



BEAUTIFULLY LOCATED IN THE IMMEDIATE VICINITY OF THE CATHOLIC UNIVERSITY

INCORPORATED UNDER THE LAWS OF THE DISTRICT OF COLUMBIA, WITH FULL POWERS TO CONFER COLLEGIATE DEGREES, AND REGISTERED BY THE UNIVERSITY OF THE STATE OF NEW YORK.

*Conducted by the Sisters of Notre Dame of Namur*

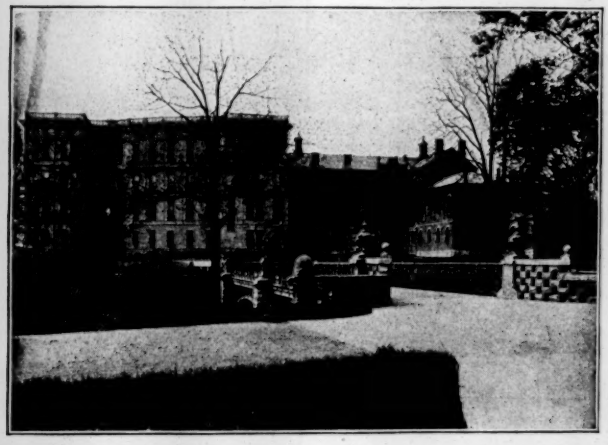
FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE

---

# ST. MARY'S-OF-THE-WOODS

An Institution for the **Higher Education of Young Ladies**

COLLEGIATE, ACADEMIC and PREPARATORY DEPARTMENTS



FOUNDED IN 1840

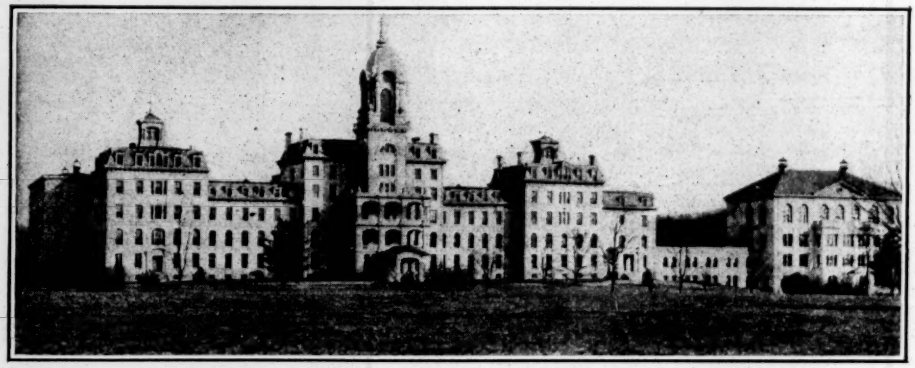
BY

SISTERS OF PROVIDENCE

Ruille-Sur-Loir
France

Chartered in 1846 and empowered to Confer Academic Honors and Collegiate Degrees

For Descriptive Catalogue Address, **Sisters of Providence,** St. Mary's-of-the-Woods, St. Mary's, Vigo Co., Ind.



# COLLEGE OF SAINT ELIZABETH

REGISTERED BY THE BOARD OF REGENTS, UNIVERSITY OF THE STATE OF NEW YORK

Convent Station, (near Morristown)
New Jersey

Incorporated under the Laws of the State of New Jersey, with full powers to confer Collegiate Degrees

A CATHOLIC INSTITUTION FOR THE HIGHER EDUCATION OF WOMEN

ON the route of the D., L. & W. R. R. (Morris and Essex Division, Barclay and Christopher Street Ferries), about twenty-six miles from New York. Full Collegiate and Preparatory Courses; also a Minim Department for girls. Courses of Study registered by the Board of Regents. Empowered to confer degrees. Laboratories, physical and chemical; fully equipped for advanced work in all departments. Unsurpassed for healthfulness of location. Additional improvements are under way to give increased facilities to the growing number of students. For catalogue and full particulars, address,

THE PRESIDENT.

# NEWMAN SCHOOL FOR BOYS

A preparatory school established under the patronage of the

ARCHBISHOP OF NEW YORK

**Thorough instruction is supplemented by the refining influences of home life, and the training is aimed to produce both good scholarship and gentlemanly manners. The limited number taken makes possible a personal attention to the individual needs of each boy both in regard to health and intellectual growth.**

It is intended to receive only boys of such personal and social qualifications as will make them fit companions for one another and suitable for the home life in a gentleman's family. In justice to all, therefore, references will be required, and the right is reserved to decline to retain any boy who may prove himself unfitted to be a member of the household.

The school, formerly at Orange, N. J., reopened September 24, 1903, in its new home at Hackensack, N. J., a pleasant old town, which ranks as the second in the State for healthfulness. Attractive school building, gymnasium, swimming pool, field for athletics.

## HACKENSACK, N. J.

JESSE ALBERT LOCKE, A.M., Head Master

## What Is Daus' Tip-Top?

**TO PROVE** that Daus' "Tip-Top" Duplicator is the best, simplest and cheapest device for making

**100 copies from Pen-written and 50 copies from Typewritten original,** we are willing to send a complete DUPLICATOR **without deposit on ten days' trial,** if you mention *The Ecclesiastical Review.*

No mechanism to get out of order, no washing, no press, no printer's ink. The product of 23 years' experience in **Duplicators.**

Price for complete apparatus, cap size (prints 8¾ in. by 13 in.), $7.50, subject to the trade discount of 33 1-3 per cent. or . . . . . **$5 Net**

FELIX S. N. DAUS DUPLICATOR CO., Daus Bldg., 111 John St., N. Y.

---

## Church Glass and Decorating Company of New York

American Mosaic Glass Windows ✣ Memorial Tablets

Ecclesiastical Furnishings ✣ English Stained Glass Windows

Number 28 West Thirtieth Street, New York

Telephone 670-Madison Square. Cable Address: Devotional

---

## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE DOLPHIN for free pamphlet.

**Also Venetian Blinds and Rolling Steel Shutters**

JAS. G. WILSON MFG. CO.

**5 West 29th Street** **New York**

---

**IT IS WELL** TO HAVE IN TIME, AND NOT TO WAIT UNTIL THE VERY LAST MOMENT

## Manual of Forty Hours' Adoration

Contains Music for TE DEUM, and TANTUM ERGO

—ALSO—

## Manual of Episcopal Visitation and Ceremony of Confirmation

25 CENTS A COPY; $1.00 FOR FIVE COPIES

**1305 Arch Street** THE DOLPHIN PRESS **Philadelphia**

The Von Gerichten Art Glass Co., 31 Barclay St., New York, or, Home Office: 549-557 S. High St., Columbus, Ohio

WRITE TO US FOR PRICES AND DESIGNS AND SAMPLES

WALTER F. BALLINGER
EMILE G. PERROT

# Ballinger & Perrot

Formerly
HALES & BALLINGER

## Architects and Engineers

S. W. Cor. 12th and Chestnut Sts.

PHILADELPHIA

References on application

# McClenahan Granite Co.

## PORT DEPOSIT GRANITE

*For Churches and Fine Residences*

This Granite is strong, durable and attractive in appearance, has no absorption and retains its color perfectly. Among the many fine churches built of it are St. Peter's, Fifth and Girard Ave.; St. Francis Xavier, Twenty-fourth and Green, Philadelphia; Our Lady of Lourdes, Overbrook, Pa.

*Philadelphia Office:*
803 Pennsylvania Building

*Office and Quarry:*
Port Deposit, Maryland

**JULY and AUGUST** are most opportune months for the Repairing and Re-Decoration of Statuary, Groups, Stations, etc.

With our large staff of artists, we are in a position to undertake this work with **Despatch,** in an **Artistic Manner** and at most **Reasonable Rates.**

It is also a **Good Season** to order **Christmas Cribs** for future delivery.

For the **School-Room** we offer our well-selected line of Statues, Crucifixes, Holy Water Fonts, etc.

Illustrated price list on application.

For the month of **October** we recommend our beautiful collection of groups of **Our Lady of the Rosary.**

When in need of anything in the Statuary line **always** see us.

Prices always the lowest for the **highest grade** of Ecclesiastical Statuary

No. 546. GROUP OF THE HOLY ROSARY

| | Style of Decoration Rich | Ex. Rich |
|---|---|---|
| Height, 5 eet 3 inches; base, 5 eet x 22 inches | $105.00 | $125.00 |
| " 4 feet 4 inches | 75.00 | 90.00 |
| " 3 feet 2 inches; base, 2 feet x 8 inches | 35.00 | 45.00 |

***HEADQUARTERS FOR CHURCH MARBLE***

# DAPRATO STATUARY COMPANY

173-175 W. Adams Street, CHICAGO, ILL. 31 Barclay Street, NEW YORK, N. Y.

# Our Teachers' Manual of Christian Doctrine

THE Manual is gaining golden opinions from the Bishops, the Superintendents of Diocesan Schools and the Heads of our Teaching Communities, some of whom have ordered copies to be placed in the hands of all the Instructors.

Pastors will greatly benefit their Sunday-Schools by making the Manual the approved text-book of their teachers; for whilst it is primarily designed as a guide in a daily graded course of Christian Instruction, it contains many valuable suggestions and helps for the catechist in general. The use of pictures, blackboard sketches, etc., is inculcated in order that the lessons of the Catechism become more easy, whilst the results are made more permanent by giving the learner a taste for religious things.

The Right Rev. J. W. Shanahan, Bishop of Harrisburg,

one of the leading schoolmen in America, and formerly first Superintendent of Parochial Schools in the Archdiocese of Philadelphia, expresses the opinion that

> "this is *the most valuable contribution to our pedagogical literature that has ever been made in America.* That a skilled teacher was engaged in the preparation of the work, every page attests. The Manual will prove a blessing to teacher and pupil, and *will soon remove the occasion of the plaint regarding Religious Education and its failures.*"

Each Part, fifty cents (plus postage, 8 cents each part). Both parts may be had in single volume, 85 cents (plus 12 cents postage).

The Dolphin Press

1305 ARCH STREET, PHILADELPHIA, PA.

# THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. III.—(XXXIII).—JULY, 1905.—NO. 1.


## THE NOTION OF SACRIFICE.

### I.

RELIGION is not only of supernatural revelation, it is also a natural product of the human mind, and takes its origin from an innate sense which finds expression outwardly. It has always embodied itself in ceremonial forms; and the chief of these, the most universal, the most significant, has ever been sacrifice. As to the facts and as to the broad meaning of sacrifice there is no divergence of opinion; Christian and Jew, ancient heathen and modern savage, believers and agnostics have alike recognized this universal sign of a natural impulse in all intelligent beings. But those who sought to trace it to its origin and analyze its constituent physical and spiritual elements have up to quite lately found all progress checked by the scantiness of the data. A high authority which we shall have frequent occasion to consult in these articles says: "The idea which underlies the various sacrificial rites is one of the most difficult problems of the philosophy of religion."[1]

The dominant event in the history of mankind is a great Sacrifice. It marks the point of transition between the two epochs, the ancient and the modern. That same event is also the central doctrine of revealed religion, the object of all the hopes of the former covenant, the source of all the life of the present one. It is of the utmost importance and interest to us that we should understand as fully as possible, in all its bearings, this capital factor

[1] *Manual of Catholic Theology*, Drs. Wilhelm and Scannell, vol. ii, page 450.

in human life; and, in order to do so, it is necessary to ascertain what is the true inwardness of the rite of sacrifice.

Mythology and archæology might hardly seem to be a likely field in which to search for the materials for an explanation of those transcendent mysteries,—the death of the Son of God and the holy Sacrifice of the Mass. None the less is it the case that modern researches in the sand-buried ruins of Chaldea, in the coral-islands of the mid-Pacific, in classical literature and the traditions of Bedouin tribes, have furnished us with the means of better understanding the worship which has been celebrated by the Church for almost twenty centuries.

In order to arrive at a correct estimate of any institution of great antiquity that has been gradually developing from the first, it is necessary to trace it back through all its phases to its primitive and even barbarous beginnings, to inquire what it consisted of and how it worked, what additions have been made to it, and how much has dropped away from it. No detail is so rude or so distorted as to be without its uses in interpreting the beliefs, laws, rights, or customs of the nations of the present world. The historical method applied to theological speculation has given us certain facilities that the most acute and cultivated minds of mediæval times did not possess. In default of a knowledge of antiquity they were sometimes unable to draw out the simple original meaning of certain forms or customs, and so they forced into them all sorts of subtleties of their own devising. Drs. Wilhelm and Scannell have occasion to condemn certain novelties of statement about the external form and the meaning of ancient sacrifice which were first excogitated by later theologians.[2] Sometimes the meaning of a fact was totally misapprehended. In making a classification of any set of objects it will occasionally happen that the most prominent characteristics are very far from being the ones which determine the true arrangement into genera and species. The outer form and life-habits of an animal, the element it moves in, its method of progression, whether by swimming, flying, crawling, or walking, these do not exhibit its line of descent and its affinities. The important factor is perhaps something subordinate or latent, such as the temperature of its blood,

[2] *Op. cit.*, vol. ii, page 200.

its oviparous or viviparous character, some aborted or atrophied portion of its frame.

If the conclusions derived from modern research in history and archæology are correct, it follows that theological writers in the past have been almost universally mistaken as to the nature of sacrificial action and the idea that it was intended to convey. A subordinate and accidental part of the ritual, which happened to be more striking to the imagination, had many deep meanings attributed to it, and was assumed to be the distinctive element of all sacrifice; while the real essential, being of a simple and unimposing character, was regarded as of small consequence. An erroneous definition of sacrifice was assumed; a false standard or test was established; on this basis various theories were built up; these would not harmonize with facts or with one another; and hence we have so many and such unconvincing explanations of the mysteries of Calvary and the Mass.

Dr. Ignatius von Döllinger, in the days when he was a great Catholic champion, wrote a work of wide erudition on the course of religion amongst the Jews and the heathen before the days of our Lord. In this he dwells at length on the history and nature of sacrifices of all kinds; and his conclusions, those at least which will presently be quoted, have been confirmed by many later investigators in different branches of knowledge.

Sacrifice belongs to the class of natural signs, and in its origin is not the creation of convention or legislation; it goes back to the days of the Patriarchs, and is found in the most remote of heathen or of natural religions. "History knows of no religion without some form of sacrifice. Jews and Gentiles, civilized and uncivilized nations, have found in human reason and in the religious instinct common to all, a natural impulse to communicate with the Supreme Being by means of gifts, called Sacrifices on account of the sacred character they receive from being destined for Divine worship. . . . There is then in gifts to God, or sacrifices, an innate aptitude to be the external manifestation of all the acts of Divine worship."[3] Moses, acting under Divine inspiration, took this primeval institution and incorporated it into the Hebrew system, as being consonant with the character of the

[3] *Manual of Catholic Theology*, vol. ii, page 432.

people and the requirements of public worship in those days, and fitted to serve as a summary and memorial of the principal doctrines of religion.

When we go back to the remote past to ascertain the nature of the earliest forms of sacrifice, we have principally to put the following questions: What is the material act that constitutes a true sacrifice? Considered as an emblem, what does the act of sacrifice represent? What is the purpose directly proposed in sacrifice? To each of these questions the answer arrived at by the historical method is widely different from the traditional ones that have been handed down through generations of theologians.

What is the material act that makes the essence of sacrifice? Up to the present there was a general agreement that sacrifice in its strict sense is an offering made to God by means of death, or blood-shedding, or some sort of destruction or quasi-destruction. Opinions diverge only with regard to the details as to what minimum is sufficient to constitute a destruction "within the meaning of the act." Some would say that it suffices if the offering be reduced to an inferior condition, or if it be put in the way of being destroyed, or if something be done which under other circumstances would cause death, or if there be some verbal indication of death (*vi verborum*), or if some relation be established with a real death, or if there be some "mystical effusion" or representation or emblem of blood-shedding. Certain modern theologians would substitute the broad, vague term of "immutatio" for destruction. These definitions of the sacrificial act are not derived from a wide induction embracing all possible instances of sacrifice, but they are dictated by the supposed need of proving certain conclusions in regard to another matter, viz., the Sacrifice of the Mass. Even if a definition were educed from the body of the Mosaic Sacrifices, it could not be applied as a standard to any outside that particular system; for that system had undergone so many changes that the primitive elements of sacrifice in it were greatly obscured.

The conclusions drawn from modern investigations are to the effect that sacrifice never was meant for an act of destruction as such, that the notion of destruction or even of immutation never entered into it; but that it was primitively a common meal of the

tribe eaten in conjunction with its Deity, and that this idea always remained the predominant one throughout the history of the rite. Dr. Döllinger deals with the sacrifices, first of the Greeks and Romans and then of the Jews, and gives exactly the same account of the two classes. Of the pagan sacrifices he writes thus:—"People joined in a sacrificial repast, the guests at which partook of the roasted flesh of the animal, and joined with it drinking of the wine consecrated by libation, thus becoming guests of the Deity at whose table they were eating; whilst the provisions in common hallowed by the god formed at the same time a close bond of union between them. It was thus these hallowed banquets formed the principal object of, and most effective bond of union in, religious associations; and hence meal-time and sacrifice were so essentially connected together, that even the modes of expressing the two acts were frequently interchanged."[4] In very similar terms he speaks of the Jewish sacrifices:—"Here then was a double communion; as the whole sacrifice had become God's property by being consecrated to Him in sacrifice, what man partook of was received from His hand; they were guests at the table of Jehovah, or, as was also represented, Jehovah did not disdain to become the guest of man through the priests, the ministers of His sanctuary, who partook of the meal, whilst the guests by participation in the same food and meal, felt themselves united in a holy communion with the priests and each other."[5]

A still more modern author, who has lately published an excellent study on the Holy Eucharist, insists on the same idea. "We must remember that communion, or the eating of a portion of the victim of sacrifice, was ever regarded as an essential part of sacrifice. The partaking of the victim by those who assisted at the sacrifice was commanded by God Himself; and it was a universal conviction, derived from primitive revelation, and always existing among all mankind, that by partaking of the flesh of the victim offered in sacrifice they actually communed with the Divinity. Hence it was the custom all over the earth for those who assisted at sacrifices to partake of what had been offered in sacrifice. Among the Jews, when the sacrifice of holocaust was offered and

[4] *Gentile and Jew*, vol. i, page 233.
[5] *Op. cit.*, vol. ii, page 370.

the whole victim consumed, an offering of cake was made at the same time, and of this the people partook, in order that the indispensable condition of communion might not be wanting."[6]

In the most primitive times the idea was that the Deity actually partook of, or went through the form of partaking of, the food offered, or in some way undefined accepted it as if He had partaken of it. Even so late as the days of the Prophet Daniel, food was set out nightly in the temple of Bel at Babylon, and was believed to be actually eaten by the god.[7] The Greeks and Romans had the *lectisternium* or sacrificial feast of the gods, in which their images were placed on couches round the tables.

Such a belief in all its crudity could not have prevailed widely after the days of the earliest barbarism, but the traditional forms remained, with a less material sense attached to them. In this later stage the food was offered by means of fire, it was thereby etherealized and transmuted into an odor of sweetness, and so went up to the Deity in the higher regions of the air for His gratification. Among the Jews the idea seems to have long persisted that the Almighty in some way received and enjoyed the sacrifices; for He says: "I will not take calves out of thy house, nor he-goats out of thy flocks. . . . If I should be hungry I would not tell thee. . . . Shall I eat the flesh of bullocks, or shall I drink the blood of goats?"[8]

Holy Scripture in both Testaments, while dwelling largely on the slaying of victims, the sprinkling of blood, the burning, and presentation to God, almost invariably introduces the sacrificial meal as an important part, or even as the principal part of the sacrifice. Although many things were presented as gifts for the service of God in the Tabernacle or the Temple, nothing was ever used in sacrifice except articles of human food. These embraced all that was required for a complete meal,—meat, flour in cakes, salt, oil, and wine. Certain parts were offered to God by fire and libation, and part—generally the much larger part—was eaten by the offerer with the priests, or sometimes by the priests alone, in the holy place. The first and most significant of all the sacrifices,

[6] *The Veiled Majesty*, by the Very Rev. W. J. Kelly. Washbourne, London, 1904, page 251, seq.

[7] Dan. 14.

[8] Ps. 49: 9, 12, 13.

that of the Paschal Lamb, was a family meal. We read about the elders of Israel who went up the mountain with Moses, that "they saw God, and they did eat and drink,"[9] of course as a sacred ceremony. On one occasion when Aaron had allowed the whole of the victim to be burnt on the altar, Moses reproved him with anger as having left the sacrifice incomplete. "Why did you not eat in the holy place the sacrifice for sin, which is most holy, and given to you that you may bear the iniquity of the people, and may pray for them in the sight of the Lord?"[10] Again, when Saul was searching for the lost asses and went to consult Samuel, he was told: "He came to-day into the city, for there is a sacrifice of the people to-day in the high place. . . . You shall immediately find him before he go up to the high place to eat; for the people will not eat till he come; because he blesseth the victim, and afterwards they eat that are invited."[11]

It is the same in the New Testament. None of the references to the Mass exhibit it as a killing, or blood-shedding, as a penalty or death inflicted on Christ as our substitute, but always as a common repast, according to the elementary signification. The bread and wine are not proposed as the emblems of slaying, but the flesh and blood as materials of a meal. The critical operation is not the killing, but the partaking of the victim. Christian and heathen sacrifices are declared to be a communicating, respectively, with the Lord or with the devils by the sharing in the meats and the chalices. "The chalice of benediction which we bless, is it not the communication of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord? For we, being many, are one bread, one body, all who partake of one bread."[12] And again, "We have an altar, whereof they have no power to eat who serve the tabernacle."[13]

The material of the feast is secondary to the fact of the feast itself. Almost invariably throughout antiquity the chief substance of the sacrificial repast has been the flesh of an animal slain on the occasion. To this rule Melchisedec's offering of bread and wine is a notable exception, while it shows that the meal is sub-

[9] Exod. 24: 11.
[10] Exod. 10: 17.
[11] I Kings 9: 12, 13.
[12] I Cor. 10: 16, 17; *Cf.* 18–21.
[13] Heb. 13: 10.

stantially the sacrifice. For a solemn festival it would be natural for men to choose something better than their ordinary fare, and thus animal flesh came to be a distinguishing accompaniment of sacrifices. In this way the act of killing was introduced; not as an essential part of the ceremony, but only as a necessary preliminary to the banquet, just like the seething or the roasting of the meat. It was necessary that the viands should be presented in edible condition; if for any reason they were already in that state, the integrity of the sacrifice did not require any further form of slaughter, or any representation of it in legal fiction. The banquet could at once proceed, and the assigned portions be conveyed to the Deity by burning or libation, and to his commensals. Indeed the slaying of the victim was not necessarily a priestly duty; it was done sometimes by the offerer, or even by professional slaughterers. To this we have the testimony of the *Manual of Catholic Theology:* "The outpouring of the libations and the killing of the animals are but the means for handing over the gift to God, and for bringing the giver into communion with Him. The killing necessarily precedes the burning, but the killing is not the sacrifice. 'The victim is killed in order to be offered';[14] in other words, the killing is preparatory to the sacrifice. . . . The pouring out of the blood is the special function of the priest, whereas the killing—which is nowhere set down as a pain or punishment inflicted on the victim—may be performed by a layman."[15] It is a distortion of its meaning to see in the killing an act of formal destruction with a latreutic signification, and to make of it the essential and distinctive element in sacrifice.

Those who would interpret the eating and burning as primarily acts of formal destruction have this amount of justification, that the eating and burning do destroy the substance. We frequently speak of fire as the "destroying element," and so it has been regarded by most writers on sacrifice. But we have rather to inquire whether destruction as such was the direct intention of the acts of eating and burning that took place in sacrifice; and the evidence is to the effect that destruction was in no wise contemplated, except so far as it was involved in the natural use of the food. The burning and the eating were simply the chief phase of

[14] Greg. I. in Ezech.

[15] *Op. cit.*, vol. ii, page 451.

the banquet, the enjoyment of it by those who were participators in it, viz., the Deity and the human guests. The obvious purpose in taking food is nutrition; the idea of taking it solemnly is union, brotherhood, hospitality, and the like. Destruction is a merely physical accident; it is quite irrelevant to the idea that is dominant in the ceremony of the repast. The guests took their share of the good things going by eating and drinking them; the Deity received his share in the libations and the burning. One or two quotations will justify this view. "The eating of the victim accepted by God is simply the symbol of union with God intended by those who offer the sacrifice."[16] And in regard to the burning: "The burning or outpouring of the gifts hands them over to God, and through their acceptance God admits the giver to communion with Him. For the essential character of the sacrificial gift is not its destruction, but its handing over and consecration to God."[17] "As to the burning on the altar, it was regarded as the means of conveying the victim to God: or, when the fire was kindled from heaven, it was God's acceptance of the sacrifice."[18] The same is the testimony of Dr. Döllinger. Speaking of heathen sacrifices he says: "What was consumed by fire was the portion allotted to the god from the repast. . . . Fire was the instrument of appropriation, as it were the mouth of the Deity, to which the victim was introduced, or which conducted the substance of it in the form of smoke."[19] And the same in regard to the Jews: "The fire represented the appropriating organ, being a kind of mouth-piece of God, at the same time symbolizing His purifying power."[20]

There are instances which show that destruction or death inflicted ritually did not constitute a sacrifice apart from a sacred meal. Incense was specially the emblem of the supreme worship that is due to God alone; it was withdrawn, under the extremest penalties, from all private use; when offered to God it was by means of destruction, or *immutatio* at least. Yet very few theologians would consider the burning of incense to be by itself a true and proper sacrifice. Even death did not constitute a sacrifice without the meal. We find that the firstlings of cows, sheep

[16] *Manual of Catholic Theology*, vol. ii, page 452.
[17] *Op. cit.*, page 451.
[18] *Op. cit.*, page 454.
[19] *Gentile and Jew*, vol. i, pp. 226, 231.
[20] *Op. cit.*, vol. ii, page 368.

and goats were sacrificed with all the ordinary ceremonial;[21] but the firstling of the ass, being unfit for food, was simply killed by the breaking of its neck, when not redeemed with a sheep.[22] On the other hand we have in Melchisedec's rite no slaying, no sprinkling of blood, no mention of burning, but simply a repast of bread and wine administered to the assemblage by the priest of the Most High God. The legitimate conclusion is expressed in the words of Drs. Wilhelm and Scannell: "These reasons justify the elimination of the element of destruction, real or equivalent, from the essential constitution of sacrifice in general."[23]

The view here enunciated concerning the action that was constituent of sacrifice indicates the answer to the further questions: What does sacrifice stand for or represent? What is the chief purpose of sacrifice? All sacrifice, however it may be amplified or transformed, represents a common meal, as in the primeval stage. It did not, at first at least, denote a gift to God, either as a homage to Him, or as a contribution for the support of religion. These objects were met by first-fruits and tithes chiefly, which were only in a few instances apt material for sacrifice. Certainly sacrifice did not mean renouncing something dear to us, and destroying it so as to place it irrecoverably out of our *dominium;* inasmuch as the giver at once appropriated it to himself in the most effectual and permanent way by eating it.[24]

There is also a strange view to the effect that sacrifice means the presenting of a gift to God accompanied by the declaration expressed in its destruction that God is too great and too rich to need any gift from man. "Bonorum meorum non indiges." Such an idea is a great deal too far-fetched to be primitive. The meaning of an ancient institution is that which was attached to it in its early days, and not what it suggest to an ingenious thinker in an advanced civilization thousands of years later. Sacrifice does not represent the penalty inflicted on a criminal, the confession of sin, and the forfeiture of life;[25] sin-offerings constituted only one class of sacrifices. Neither was it supposed that human guilt was trans-

[21] Num. 18: 17. [22] Exod. 34: 20.

[23] *Manual of Catholic Theology*, vol. ii, page 454.

[24] Cf. *Manual of Catholic Theology*, vol. ii, page 451.

[25] *Manual of Catholic Theology*, vol. ii, page 451, and supra p. 8.

ferred to the victim. When this was done the victim was not eaten or burnt, but was cut off from communion by being turned adrift, as in the rite of the emissary goat and of the sparrow that was burthened with the disease of the healed leper. The idea that the animal was a substitute for a human victim is probably of late introduction in heathen religions, and did not prevail among the Jews. The firstlings of edible animals were sacrificed; and also the lamb that was substituted for the firstling of an ass;[26] but as man was too sacred to be slain for a sacrificial meal, there could be no simulation of an act that was in itself abominable to God. The first-born of Israel, therefore, were not redeemed by the sacrifice of a substituted animal, but by a payment in coin.[27]

Still greater is the error of imagining that destruction is in itself glorious to God or pleasing to Him as a natural sign that indicates His supreme dominion over creatures; not even did the Jews entertain this notion or intend to express it in their ritual.

The primary purpose of early sacrifice was to indicate and promote the communion of men with God and one another. In the Orient, even to this day, the act of eating salt with others, dipping one's hands into the same dish, nourishing one's life with the same flesh and blood, establishes a temporary brotherhood; so that even an enemy is safe from all hostile treatment, not only at the moment, but for a fixed time afterwards. Israel is cautioned against eating of Gentile sacrifices for the reason that it implies communion with the idols. "Where are their gods in whom they trusted, of whose victims they did eat the fat, and drank the wine of their drink-offerings?"[28] The fundamental intention in all sacrifice is that which the authors already quoted attribute to some of the Hebrew sacrifices. "Frequently also they meant an act of communion with God, either by means of a feast, which God was supposed to share with His worshippers, or by the renewal of a life-bond in the blood of a sacred victim."[29] Concerning the purpose of sacrifice as set forth by modern writers it is often of their own invention, as we may learn from *A Catholic*

[26] Exod. 34.
[27] Exod. 13 and 33.
[28] Deut. 32: 37, 38. *Cf.* Exod. 34: 15.
[29] *Manual of Catholic Theology*, vol. ii, p. 454.

*Dictionary:* "Some post-Tridentine theologians have narrowed the idea of sacrifice into the expression of God's dominion over life and death, or of the Divine Majesty as exalted above all, and its primary object into atonement for sin. . . . Neither historical nor doctrinal grounds can justify these limitations." [30]

But the festal element is not the whole of sacrifice; another one is invariably present, except in the oblation of Melchisedec. The blood which was shed in the preliminary proceedings was not only an important part of the fare provided, but it had an additional significance of its own, and it became the source of a further symbolism, combining with and going beyond the symbolism of the common meal. Blood was identified with life and its forces; it was the abode of the soul; consanguinity was the basis of relationship, domestic, tribal, and national. If a stranger was to be admitted to permanent intimacy, it was done by means of a rite of artificial blood-brotherhood. This had its correlative in the blood-feud, which united all the relatives of the person wronged in the duty of avenging him by bloodshed. Blood, therefore, naturally had to fill a prominent part in the solemn ceremony, when the united community asserted its relationship together and with its God. The worshippers were sprinkled with the blood, it was applied to the horns of the altar, and poured out in libation at its foot as the share belonging to the Deity. In pagan religions the idol was sometimes smeared with blood. Ancient Rome had its Taurobolium and Criobolium, rites of purification, in which the devotee lay in a shallow grave with a perforated covering over it, and received in a shower the steaming blood of ox or ram.

In the Jewish system the blood of sacrifice acquired a new sanctity and significance, as being a prophetic figure of the Sacred Passion and Death, of the expiation of sin, and of the higher life and union with God bestowed on mankind. The use of blood was entirely withdrawn from the Jews. "The life of the flesh is in the blood: and I have given it to you that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul . . . you shall not eat the blood of any flesh at all." [31] Sacrifice thenceforth, besides bearing the primary signification of communion with the Divinity,

[30] Art. Sacrifice.

[31] Lev. 17: 11, 14.

became the embodiment of the principle that "without shedding of blood there is no remission."[32] The shedding and the sprinkling and the pouring out of the blood thus became emphasized to a degree which eclipsed, especially in the eyes of later ages, the more familiar act of eating and drinking, which really is primary in the notion of sacrifice.

As time went on, the tendency which is usual in all developing institutions, of course asserted itself. The old forms continued, always substantially the same, but many variations of them were introduced; the old ideas associated with them dropped partially into the background, and new ones took their place, less crude, more advanced, and more spiritual. By degrees sacrifice gained a more and more extensive significance, until it became the general presentment of all the doctrines and emotions of religion, a mystic rite in which alone the worship of the Supreme Being could be duly celebrated, the visible standard of religious and national unity.

When sacrifice became the recognized medium by which man was to approach his Maker in solemn worship, and when the occasions for approaching Him became more numerous and varied, many different kinds of sacrifices were introduced, distinguished from one another in details. Then arose ordinary and extraordinary oblations, some annual and some daily, either burnt in whole, or eaten in part by priests and offerers or by priests alone; sin offerings, and peace offerings, and offerings on personal occasions. The Paschal Lamb foreshadowed the Last Supper and the Crucifixion; the emissary goat and the general Expiation presented the Messias as bearing our sins and entering into glory; the cakes of shewbread corresponded to our reservation of the Blessed Sacrament. Progress in religious feeling either discovered new suggestions in the rites or read new ideas into them, such as adoration, gratitude, impetration, atonement for sin, propitiation of Divine anger, satisfaction to justice, the substitution of an innocent animal for a human offender, the literal transfer of guilt and of merit. In its latter stages sacrifice became a very different institution as to its outer rites and its symbolism from what it had been in its origins. So much so that, notwithstanding the con-

[32] Heb. 9: 22.

tinuity that is observable from first to last, it became difficult to distinguish between those elements which had belonged to its essence and those that were accidental. Hence it is that sacrifice is so intricate a problem both in sacred and in profane science.

When, therefore, some abnormal kind of sacrifice presents itself to us for analysis and classification, like the Sacrifice of the Christian Covenant, it becomes a matter of the highest moment to know the germ from which it originally grew, so as to get at its very essence both objective and subjective. In argument, in exposition, in legislation, and in theology, one of the first steps is to define the terms. If this be not done, there will result confusion, self-contradictions, a clash of opinions, strained and futile attempts to reconcile theories with facts and to accommodate premises so as to fit their conclusions. A small mistake in a definition will have the same effect as a slight divergence between two adjacent lines that are supposed to be parallel: prolong them a little and they will run out of sight of one another. Simple forms must explain complex ones, and not vice versa. The fundamental notion of sacrifice, which will give us its definition, must first be discovered, and then applied to the great mysterious Sacrifice which has to be elucidated, in order that we may understand in what its sacrificial character consists. The definition is not to be constructed from the study either of that great Sacrifice itself, or of the Jewish and Gentile religions at epochs when sacrifice had attained its greatest splendor of ritual and its richest significance in ideas. However we may choose ultimately to explain the supreme Sacrifice of Calvary and the Mass, it is necessary to bear in mind the latest view, that the essential action of sacrifice consists in the solemn meal in common, and that its primary purpose is to bring God and men into intimate communion; as the High Priest of the Christian Sacrifice said in instituting it:—"That they all may be one; as Thou, Father, in Me, and I in Thee; that they also may be one in Us."[33]

†JAMES BELLORD,
*Bishop of Milevis.*

*Southend-on-Sea, England.*

[To be continued.]

[33] St. John 17: 21.

## THE REPERTOIRE OF THE LITURGICAL CHOIR.

(Concluded.)

WE should now proceed to a formulation of a practical method by which the choir shall commence its study of Gregorian Chant compositions. That section of the *concentus* of the Mass known as the *Cantus Ordinarii Missae* should first claim our attention. While the Church prescribes a special Mass according to the liturgical rank of the day upon which it is to be sung, with the provision of certain Masses which may be sung *ad libitum*, it is unavoidable that, at the start, the Masses must be sung as they can be learned rather than as they may be required. Assuming that we are first arranging the preparation of two alternate Masses, let us commence with the Mass for ordinary Sundays within the year (*Orbis Factor*), and the first Mass for Double Feasts (*Cunctipotens Genitor Deus*). These standard Masses will furnish the most practical introduction to the beauties of Plain Chant. It would be well, at the same time, to have a section, or two, three, or four alternating sections of the full choir (boys only, if more practicable), prepare the *Missa pro defunctis* for use as occasion may require. After the acquirement of these Masses, it will be found an easy matter to add the other Chant Masses, one at a time, in the order which shall suggest itself to the choir-master, who by this time should be getting well into touch with the new order of things. It is doubtless the intention of the Church, and it is the general custom of cathedrals and churches of note, to sing one Mass complete, rather than the *Kyrie eleison* from one Mass, the *Credo* from another, etc. This rule should be adhered to, except in cases of such necessities as may naturally arise in the unripe stages of the choir's growth.

What special treatment can be given to the musical production of the Gregorian Masses in order that they may be sung with the highest religious and artistic effect? In the first place, we must remember that they lose nothing of their solemnity and suitability for purposes of worship, if they are sung strictly in unison. Here again we must remember that unison singing does not mean the singing of a given melody by boys and men together; that is singing in octaves, on account of the difference of eight tones in

pitch. Such octave singing is all right at times, but a little of it goes a long way. Unisonal treatment of Masses, or sections of Masses, would require that the trebles and deeper voices should sing separate sections. By thus alternating, and the use of an occasional octave passage, a varied interpretation can be secured. This principle of alternation should be made free use of, where the assortment of voices permits. In many Masses, particularly in the two named herein, there is possibility for beautiful effects in alternating contrasts of unison and varied harmony, with due regard for shading and expression. Gradations of tone from the softest *piano* to the *fortissimo* of the musical climax; the succession of movements in unison for boys' voices followed by others in four part harmony; movements in unison for mens' voices succeeded by such a solo passage or "melodic projection" as is allowed by the *Motu proprio*, followed yet again by sections in four, or less than four, or, as far as the capabilities of the choir and the construction of the music permit,—of more than four part harmony; trio or quartette sentences, and grand chorus again,—all these illustrations indicate how the capable choirmaster can so treat a Chant composition that it will be a revelation of beauty. Of course, in choirs lacking the proper balance of voices, these varying effects cannot be secured, and during the early progress of the Chant instauration, it may be generally necessary to render Church music in more plain and severe style than may be aimed at for the future, when the new order of things is held better in hand.

While the first Masses are being studied, the responses should be thoroughly learned, including the answers in various Modes to *Ite missa est* and *Benedicamus Domino*. Both the plainer responses, and the majestic responses at the *Canon*, can be harmonized, and the latter particularly can be shaded and finished to a degree which will prove truly uplifting and inspiring.

The *Proprium de Tempore* is, on account of its elaborateness the most serious difficulty the choir has to face. From the outset, the choir must take no liberties with the sacred text of the Liturgy. It must be sung, every word of it, and, if possible, to the proper Chant melody. If this simply cannot be done, some temporary expedient must be resorted to until it can be accomplished. The singing of the Proper *recto tono* or to the Psalm-

tone of the Modes in which its specified parts may be written, is not the ideal way, but it is far better to sing it thus than to leave out the words, which latter alternative is simply out of the question. As the ability of the choir comes to correspond more closely to the demands made upon it, special parts of the correct melodies of the Proper should be regularly mastered,—for instance, those of the Introits, Alleluias, and Jubilations, and so on until it is possible to sing them in entirety. Perhaps it would be well at first to confine the singing of the Proper to some six singers, more or less, who need sing none of the other music. This will give opportunity for more thorough and special rehearsal, and guarantee a successful musical rendering of this important portion of the Mass until such time as the choir has become proficient and able to sing it according to its exact notation.

In teaching the choir to sing the liturgical Vespers, it will be found necessary to remember that Vespers rendered in choir is a very different service from the usual inexact evening function which we have been accustomed ordinarily to call by that name. With the installation of the choir in the chancel, it will be possible to start at once with both the prescribed music and ceremonies.[3] With the proper division of the choir into antiphonarians, cantors, and chorus, each chorister has his definite work to do, and the Office assumes the character of symmetry and completeness contemplated by the Church. The Psalms should be chanted, not by verses alternating in solo and chorus, but in the antiphonal style,—that is, from one side of the choir to the other, if the choir is seated on both sides of the chancel, or from one section to another, if it is grouped on one side. The Antiphons to the Psalms are very similar throughout the year, and they are particularly interesting, as they represent one of the very earliest developments of Chant composition. If it is not feasible at first to sing them to the assigned melodies, they may be recited *recto tono.* If the Reverend clergy assert the privilege of the celebrant at Vespers to intone the Antiphons to the first Psalm and *Magnificat* (his intonation of the first line of the Hymn is of course also understood), they can at once place the singing of the Antiphons on a determined status and ensure study of them by

[3] Consult Martinucci, Volume II.

those who are appointed to sing them. The Hymns and *Versiculi* must be sung, and great will be the spiritual edification of our Catholic people as this thesaurus of hymnody becomes familiar to their ears. The hymns are in the four classic metres, iambic, trochaic, sapphic, and asclepiadic. The melodies are not difficult,—indeed, they are peculiarly attractive. After following them through the course of a year, they are easily retained in mind and associated with the particular festival or season with which they are identified. If the task of preparing them regularly is found impossible at first, suitable grave tunes may be selected from more modern sources to which several hymns of similar metrical construction may be sung. If it be objected that the suggestions of this article admit, as in the case of the Proper of the Mass, and the Antiphons and Hymns of Vespers, a too marked deviation from the prescribed Chant form—we are speaking now only of the accumulation of a Chant repertoire, not upon the permissibility of modern music as such, upon which we shall dwell later—it may be said that such concessions are suggested only for the first one, two, or three years, or until the choir has attained to a state of advancement which will admit of its adherence to the standard melodies. Much of the existing prejudice against the Chant has undoubtedly been provoked by the rude and unskilful attempts which have often been made toward its production, and the choir will accomplish far more in the end by endeavoring, at this juncture, to do part of it well than all of it badly.

We have now arrived at the principal point of Vespers. The Psalmody of the Old Law has merged into the Canticle of the New Law. The prophecy of the *Dixit Dominus* is fulfilled in the *Magnificat.* The words of Holy Mary ascend, while priest and people "magnify the Lord" with the Virgin Mother through whom salvation was bestowed upon mankind. The promise to our father Abraham is commemorated, and the new covenant of grace is proclaimed. The ritual culminates at this point. The priest and sacred ministers offer incense at the altar, and the chant assumes a new solemnity as, with enhanced tone, the salvation of Israel is announced in the words of her whose "*fiat mihi secundum verbum tuum*" caused to dawn the joyful day of the world's

Redemption. The choir should certainly distinguish between the method of rendering the Psalmody and that of chanting the *Magnificat.* The tones of the Psalms are given specially elaborated forms when assigned to the *Magnificat,* and these forms should never yield to the relative plainness of the Psalm tone. A treatment of the *Magnificat* in alternating unison and harmony, with effects of shading and color corresponding to those suggested for a similar rendition of Chant Masses, can be brought to bear with solemn and sublime effect upon its rendering.

The musical responses which follow, and the answers to the Orations and Commemorations should be treated with care, and it would not be amiss to harmonize them.

One of the four Anthems of the Blessed Virgin, according to the season, is now sung. The Solesmes Chant affords both a *cantus solemnis* and *cantus ferialis* for these masterworks of religious praise. The chant melodies should be scrupulously studied. They are beautiful productions, and upon their recurrence year after year they will surely obtain a tenacious hold upon the minds and hearts of those who sing and listen to them, particularly so when we consider some of the execrable settings of them which have flourished in the days of back-gallery preeminence, and which, alas! are echoing yet. Before Benediction, a motet can be sung in modern style, if so desired. This will be referred to later, under another classification. The *Tantum ergo* at Benediction should be of a deeply religious character, and sung "after the traditional form of the hymn." This is made the subject of a special order in the *Motu proprio.* The Gregorian melodies are far better suited to this supreme act of prayer by which the day's worship is brought formally to a close, than modern settings of the hymn. There are many exquisite selections in Plain Chant which can be used after the *Offertorium* at High Mass or as Benediction motets, which are capable of rich musical interpretation, and these should be made the most of for their purpose. As examples, we may note *Rorate coeli,* for Advent; *Adeste fideles,* for Christmas; *Attende Domine* and *Parce Domine,* for Lent; *Adoro Te devote, Panis angelicus,* etc., for general use at Benediction. The Litany of the B. V. M. should also be learned and sung in Plain Chant. The greater part of the

modern settings to the Litany so mutilate its text that it is doubtful, to say the least, if they are entitled to the prescribed indulgences. In fact, the popular settings of the Litany in which the *ora pro nobis* is sung, not after each title, but after groups of three titles, were quite recently declared unindulgenced.

It is suggested that where the singing of Vespers is not possible, the Office of Compline, on account of its practical unchangeableness, could be learned and rendered with less difficulty than Vespers.

A choir which has reached the stage where High Mass and Vespers can be well rendered in the manner above suggested, has conquered the most difficult obstacles of its career. The repertoire already mastered should be faithfully kept up, and additions should be made to the same as opportunity allows. All of the liturgical Masses should be learned, in order that certain of the Masses may not regularly be used *ad libitum* for festivals which have special Masses assigned to them. The Proper of the Mass as well as the Antiphons and Hymns of Vespers, should, as soon as possible, be brought to the state of perfection indicated in the books of the Liturgy. All solemn Offices, such as those for Holy Week, should be fittingly rendered as they occur. The amateur choir should not soar to heights above its ability, nor should the skilled choir become so interested in exploiting musical effects as to deem the slightest inflection of Chant of small importance. The music of worship must be so produced that its impersonal character and musical excellence shall be ever in evidence. It is the expressed command of the Holy Father that the music should be "good in itself," and also that it should be "adapted to the power of the singers and always well executed."

## III.—The Classic Polyphony.

There is no period of history which is more completely the delight of both the scholar and artist than that which witnessed, among other triumphs of learning and art, the rise and glorious predominance in the Church of the classic polyphony of the fifteenth and sixteenth centuries. The moral, intellectual, and artistic principles which inspired and achieved such sublime triumph in the realm of music accomplished corresponding results

in the development of the related arts. The quickening genius of these refined principles animated the marvellous evolvement of the renascent and noble Gothic architecture from Roman and Byzantine forms. The unfolding glories of Renaissance painting which attained to such heights of supereminence before the commencement of the seventeenth century, were the products of the cultured spirit of the florescent age. The religious fervor and the mystical and holy influence of the cloister dominated and enlivened the progress of art. Supernatural grace abounded throughout the Catholic world and many Saints of renown adorned and graced the flowering period. Among them we behold such illustrious friends of God as St. Ignatius Loyola, St. Francis Xavier, St. Teresa, St. Philip Neri, St. Charles Borromeo, St. Stanislaus Kostka, St. Francis de Sales, St. Aloysius Gonzaga, St. Jane Frances de Chantal, and St. Vincent de Paul.

The development of contrapuntal music was akin to the blossoming of the sister arts. The unaccompanied melody of Plain Chant, incapable of further melodic development, lent itself to the treatment of the science of counterpoint, which, after laboring for expression for hundreds of years, was loosened in speech by the composers of the Netherlands and of Italy, and even of far-off, comparatively isolated England. The ethereal and transcendental character of the new polyphony, the absolute perfection of its science, its marvellous blending of voices of various *timbre*, its association with what was best, noblest, and holiest in the Church, —all these marked its correspondence in musical art to the achievements of the age which in some wise reflected the ancient artistic glory of cultured Greece, and reproduced in the institutions of the Church the religious zeal of the Apostolic era.

What have we in America to do with this heritage of art? In the first place, we should disabuse our minds of the idea which seems to prevail very largely, that it exists only in manuscript covered with dust and cobwebs in the Sistine Chapel and historic Continental cathedrals. The output of the contrapuntists was enormous, and doubtless much of it never saw the light. But most of the notable composition of the time is perfectly accessible now; for example, the Leipsic firm of Breitkopf & Haertel publish the complete works of Palestrina, Orlando di

Lasso, and Vittoria from plates which are an excellent demonstration of the perfection of the engraver's art.

A beautiful new edition of classified music of the Roman, Venetian, and Netherlands schools is now in course of publication under the auspices of the Paris *Schola cantorum*, and several volumes have already been issued. It has the benefit of the highly able editorship of Charles Bordes, whose zeal in the Church music restoration has won for him special plaudits from the Holy See. The volumes of this *Répertoire des Chanteurs de Saint Gervais* which have been published up to this writing are the most useful editions of practicable *polyphonia* which I have seen. I suggest, in this connection, that there is no better medium by which pastors and choirmasters in America can keep pace with the significant growth of the reform movement in Church music than through *La Tribune de Saint Gervais*, published at 269 Rue Saint-Jacques, Paris. It is the monthly bulletin of the *Schola cantorum*, and Church music is treated therein according to its large and important scope. The American firm, Messrs. J. Fischer & Brother, New York, has shown alacrity and enterprise in conforming to the new requirements, and affords a reliable medium through which to deal with foreign publishers.

As a practical basis upon which to start a study of contrapuntal form, I would suggest the following list of music as a basis for selection, which, except where contrarily stated, I have confined to the *Saint Gervais* edition. The voice parts of both Masses and motets do not exceed five in any composition herein named, and most of them are for four voices. I have avoided mentioning compositions of extreme difficulty, as we are yet a very long way from the study of such ideals of classical style.

**Masses.**—*Nos autem gloriari*, Soriano; *Brevis*, *O Regem coeli*, *Sine nomine*, and *Ascendo ad Patrem*, Palestrina; *O quam gloriosum est regnum* and *Quarti toni*, Vittoria; *Douce mémoire*, di Lasso.

**Motets.**—*Ave Christe immolate*, *Ave Maria*, and *Ave verum Corpus*, des Près; *Domine, convertere*, *Pauper sum ego*, and *Verbum caro panem verum*, di Lasso; *Ave maris stella*, *Christus factus est*, and *Pie Jesu*, Anerio; *Assumpta est Maria*, *Ave Regina*, *Salve Regina*, *Regina coeli*, and *Factus est repente*, Aichinger;

*Ego sum pauper et dolens*, Croce; *Angeli archangeli, Filiae Jerusalem*, and *Sacerdos et Pontifex*, A. Gabrielli; *Cantate Domino*, Hasler; *Adoramus Te Christe, Exultate Deo, Ego sum panis vivus, O bone Jesu, O admirabile commercium*, and *Alma Redemptoris Mater*, Palestrina; *O sacrum convivium*, Viadana; and *Domine, non sum dignus, Ecce sacerdos magnus, Duo seraphim clamabant, Jesu dulcis, O magnum mysterium, O vos omnes*, and *Gaudent in coelis*, Vittoria.

One of the Breitkopf & Haertel volumes of Palestrina's works contains thirty-two settings of the *Magnificat*, and among them there can be found some which, in degree of moderate difficulty, rank about as the selections above named. They are obtainable separately. Of a character fully commensurate with the music of the above list is that of William Byrd, of the contemporaneous school in England, and I would suggest the study of the following among his motets: *Vigilate; Respice, Domine, de sanctuario tuo; Laetentur coeli, et exultet terra;* and *Veni, Domine, noli tardare.* The publications of William Byrd's musical compositions with which I am familiar are issued by the (English) Musical Antiquarian Society, but doubtless those which have been preserved can be obtained from business publishers.

It is yet very early in the stage of Church music reform to aim at any speedy accomplishment in the line of the classic polyphony. The methods common to our modern singing in chorus are altogether different from the system required in the polyphonic rendition. The basic structure of the Modes in which the contrapuntal compositions are written is entirely different in the relations of their intervals to the final, from that of the diatonic scale plus *Si flat*, which we now use. We cannot approach the study of these compositions so well, if at all, by the application of modern principles turned historically backward, as by working forward from a thorough knowledge of the Modes of the Chant, and applying rules of counterpoint in diatonic progression. Dr. Proske wrote years ago with great truth: "The universal and indispensable basis for understanding and interpreting the contrapuntal scores of the old masters of Church music is the Gregorian Chant."[4] The Holy Father recognizes the difficulties which

[4] Preface to *Musica Divina*.

the restoration of the polyphonic school involves, and he makes no requirements which need cause uneasiness among us. In the *Motu proprio*, he orders that it "must therefore be restored largely in ecclesiastical functions, especially in the more important basilicas, in cathedrals, and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are usually not lacking." To sing the music of Palestrina and the other contrapuntal composers well means a great deal, and it assumes a high degree of proficiency on the part of the choir. Let us temper the zeal of our aspirations thereafter with prudence! Until our choirs have had long training in the Chant, until they have recognized and are imbued with its unworldly inspiration, let them beware of striking out beyond their depth into the sea of mediæval chorus composition. When they are well able so to do, let them neglect nothing in the way of *nuance*, dynamics, and careful adjustment of voices, which may reflect the traditional method of their production. In *a capella* singing, it is a foundation principle that every possible resource which careful expression can suggest, should be brought to bear; and this is assumed in its highest sense, as a prerequisite for the rendition of the music of this second classification. It is fortunate that we are directed to have boys for the acute voices of the *soprani* as required in the polyphonic compositions. They were written for male voices strictly, according to the then existing traditions of the Church, and they require the purity and beauty of scientifically cultivated boys' voices in the treble parts. The almost cloistral spirituality of this wonderful music would be completely lost, if the *soprano* parts were at the mercy of a feminine method of interpretation. An attempt to render the impersonal polyphonic music with female voices on the higher parts would be but another demonstration of the evident fact that women have absolutely no place in the liturgical functions.

The return to the classic polyphonic writings, as well as to the Chant, will mark, when we have reached the stage of spontaneous accordance to its genius, the quickening of religious zeal and true artistic emotion. In these two sources, the music of des Près, Palestrina, di Lasso, and the other artists of the period, had their birth. In the rarified religious and artistic atmosphere of

the past three centuries which have followed the upheaval of religion in Europe, and which have witnessed orchestral development and the ascendancy of the opera, its existence has been a stifled one, and its revivification and reëstablishment must depend upon a revival of the primary conditions which caused it to arise. The consecrated purpose "to restore all things in Christ," which is the dominating standard of the reign of Pope Pius, is an earnest that the renewing stimulus which may be confidently expected in all that pertains to religion, will not be lacking in the restoration of the sublime worship-music of this exalted school.

## IV.—Modern Music.

The first questions in relation to this phase of our subject which will probably suggest themselves to the majority of those who are actively engaged in Church music are as follows: (1) According to what canons and criteria of selection may given compositions in modern style be adjudged admissible or inadmissible under the *Motu proprio?* (2) Does the new legislation imply an absolute farewell to our beloved Beethoven, Haydn, Mozart, and even Gounod, whose religious mysticism of composition has caused him to be regarded among us as the exponent of an especially superior and religious style?

First of all, we must understand that modern music as such, and apart from the question of its adaptability to liturgical use, is not disparaged in the least. The Gregorian Chant, the Palestrina polyphony, and the modern orchestral style are coequal amplifications of true musical art, each suited to its particular sphere. Such composers as those above named are most certainly among the mighty and venerable masters of the artistic, imperial school of music which the world is accustomed to in this our day and generation. Their compositions for the Church are wondrously beautiful from a musical and generally from a religious standpoint. Their availability under the liturgical rules is quite a different matter, however, and there is no question but that a justification of their use under the present authoritative amendments—except in rare cases where gravity and consistency of style predominate—cannot be properly maintained. But, however out of balance with liturgical requirements they may be, their inherent beauty

and artistic merit is not to be impugned. We Catholics need offer no apology for the profound and solemn emotions they have awakened in us in the past, nor for the sentiment which, by reason of long and pleasant association with them, moves us to defend them from the contumely of those who would presume to challenge their musical excellence.

The *Motu proprio* enunciates certain principles which must be borne in mind in our deliberations upon this phase of the subject. These principles propound a process of exclusion by which we are comparatively safe in indexing given compositions on an inhibited list. But the larger question, in which the very psychology of music is involved, and by which we can certainly say that such and such a composition is undoubtedly admissible, is left comparatively untouched. There are so many elementary principles pertaining to the very soul and mind of music, and such a complex maze of more or less unsystematized rules pertaining to the construction, classification, and interpretation of the elusive properties of sound, that careful study will be required for years to come, and discussion—in which the consensus of conclusion upon the subject shall be thoroughly evident—must have free play before there can be any rational understanding of the essence, much less the phenomena of the subject. It is only in a very general way, then, that principles can be deduced which can legitimately and beyond any question determine by what process of inclusion modern music may be recognized as generally suited to the liturgical rite. It is easy enough to say that music which does not possess characteristics forbidden by the *Motu proprio* is of course permitted. That much is a truism. But let any half dozen men who are well versed in music make the attempt at this budding stage of the music reform to agree upon a practical standard by which a favorable decision shall be applied to a specified composition; they would soon find, particularly if they be of diverse nationalities, that guess-work will be very much in evidence, and that any such thing as a consistent unanimity on the subject is impossible. Therefore, beyond making certain suggestions which may serve as starting-points for the further excogitation of those interested, one cannot at this time go, and I therefore will not attempt to deal with absoluteness upon such a very problematical point.

Let us consider some suggestions as to how, according to the standards of the *Motu proprio*, we shall apply practical tests to the music customarily sung in our churches. After noting the recognition and favor which the Church has always bestowed upon the progress of the arts, so far as they have remained consistent with the liturgical laws, the following maxim is laid down: "Modern music is also admitted in the Church, since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions." But this general admission of modern music is at once qualified as follows: "Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces." Then, by further process of expurgation, "the theatrical style, which was in the greatest vogue, especially in Italy, during the last century," is pronounced absolutely inadmissible. There is no gainsaying the fact that by reason of these strict differentiations and correspondent rulings as to the length and structure of Masses, the treatment of the liturgical text, the insertion of solos and the use of orchestral instruments, the accustomed repertoire of the average American choir is completely overthrown, and the names of musical writers whose compositions have heretofore been familiar to Catholic congregations are very largely debarred. To be sure, it would be a false basis of judgment which would ascribe to the Masses of such giants in musical lore as those named above and others who rank in the galaxy with them, characteristics indicative of the profane and theatrical style which is forbidden by authority. They assuredly are neither flippant nor trivial in a single phrase. Wherein they assume a character which may be specified as dramatic or realistic, they are never so to the extent of profanity or staginess. But the overpowering magnitude of the musical treatment which in them is ordinarily applied to the words of the liturgy, the inordinate length of time required for the rendering of much of such composition by which the Holy Sacrifice is delayed, the writing of single musical numbers in separate movements, the

omission (as is the case in a number of Haydn's Masses) of words of the text, and the necessity of an orchestra to their proper production, constitute final obstacles to their admissibility. Furthermore, it is hardly to be questioned that the general elaborateness, embellishment, and frequently garishness of their style are of a character unsuited to the solemnity of the Mass, and certainly, when gauged by the test of conformability or likeness to the "supreme model" of the Chant, they are generally ruled out. The *Motu proprio* refers to the matter thus: "It must be considered to be a very grave abuse when the liturgy in ecclesiastical functions is made to appear secondary to, and in a manner at the service of the music, for the music is merely a part of the liturgy and its humble handmaid."

By applying ordinary principles of sense and discretion to examination of each of the hitherto familiar Masses, the choirmaster will readily find that most of them come under the ban. For instance, he will find upon examining Haydn's *Third Mass*, that every number in it conflicts glaringly with the rules which have been established as a guarantee of propriety. Exactly the same results will be found on reading the *Second Mass* of the same composer. His *First* and his *Sixteenth Mass* contain some exquisite passages which, except for the impossibility of detachment from the whole, could be used under the present rules; but the places in the context of such passages renders them unavailable. Others of Haydn's Masses, Beethoven's *Mass in C*, and the Masses of Mozart are of a very similar character. Even the immortal *St. Cecilia Mass* of Gounod so departs from liturgical principles that the *Benedictus* only can be legitimately used at Mass, and even then we should be sure that the solo motif does not exceed the limits of the permitted "melodic projection," and that the Mass be not delayed. The safe way would be to sing the chorus part only. Gounod's *Sacré Cœur* Mass contains sections which can be used, and the First and Second Masses *des Orphéonistes*, the *Jeanne d'Arc* and *Angeli Custodes* Masses can hardly be deemed other than legitimate under the *Motu proprio*. His *Convent Mass in C*, which is harmonized in four parts and supplemented by a solid and good *Credo* by Stollwerck is perfectly available throughout, if the choir refrains from repeating the intonations of the celebrant

at the *Gloria.* When it is deemed advisable for the choir of boys and men to prepare a harmonized Mass in modern style, this one would be a good one to start with. However subdued it may seem to those of us who have loved his *Sacré Cœur* and *St. Cecilia* Masses in their entire and more extended scope, it nevertheless has the indefinable Gounod charm. Surely it is a satisfaction to feel that the beloved name of Charles Gounod remains even thus to us in an approved status as a Mass composer. The Masses of Cherubini, von Weber, Schubert, Hummel, etc., when subjected to an analysis similar to that suggested above, will be found generally ruled out, though there are occasionally found selections in compositions of this class, such as the *Credo* in Schubert's *Mass in G*, which would not seem to merit rejection.

Works of the writers of the Italian theatrical school, of whom Rossini may be considered a type, are of course entirely out of the question.

Beside the works by the preëminent masters of music whom we have just considered, we find our choir libraries overrun with compositions imitative of, but vastly inferior to, the school of music represented by them. The names of writers of florid Masses in "catchy" style, and of "Vespers No. I," or "Vespers No. II," made up of one, two, or three Psalms *di concerto* (which the *Motu proprio* says are "forever excluded and prohibited"), and a *Magnificat* similarly constructed, will suggest themselves at once to the initiated. There should be no trifling *ex hoc nunc* with music of this class. It has but too frequently given a bad name to Catholic Church music. It is undoubtedly a fact that the religious works of the masters of the modern school are unable always to obtain a fair judgment from the *litterateur* and musical chronicler, because of their association in the programmes of our choirs with this kind of drivel, which every canon of educated taste should bar from further hearing. It is devoutly to be hoped that this last sort of balderdash which has appeared in such plethora in the advertised programmes that, to our shame, have been given forth to the public, along with secular musical, sporting, and racing news, may be heard no more in the Church.

The Masses of the masters of the modern orchestral school, while forbidden to be sung in church to any appreciable extent,

can be preserved and studied as Sacred Oratorio by choral and concert societies.

Let us endeavor now to work out some considerations by which, though we cannot, as heretofore stated, be absolutely determinate beyond a certain point, we may find at hand available music composed in modern times in place of that which is now so unquestionably interdicted. We find, among the highest types, the great writers of the Cæcilia Society, who include such notable names as Haberl, Witt, Hanisch, Stehle, and Mitterer, and whose excellent musical writings have become so justly celebrated and widely used. With full recognition of the superior accomplishments of this school of composition, it may be seriously questioned how far its use may be expected to predominate among those whose natal origin and traditions are other than German. This by no means insinuates that the characteristics of a very great deal of it would not appeal to many of other nationalities, if they could once be induced to study it to the point of thoroughly understanding it. I simply recognize and point out the invincible racial prejudices which arise from mutual non-comprehension. Any subject concerning the artistic, upon which the German, the Italian, the Britisher, and the Frenchman agree, has not yet been originated. Broadly speaking, music which for the most part is distinctively German in type, is no more suited to Italian, French, or British taste than is music of the latter schools to the majority of German and German-American people. This point is so apparent that it need not be enlarged upon. To so wield the temperaments and tastes of the inhabitants of our country, who represent "all nations and tribes and peoples and tongues," each animated by racial traditions peculiarly his own, that any point of mutual agreement upon a musical or artistic question can be reached, is a task indeed. The following passage from the *Motu proprio* can well be pondered in connection with this point: "While every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music that nobody of any nation may receive an impression other than good on hearing them." It certainly is unquestionable that

the productions of the best Cæcilian composers are much more attractive than many people of other traditions seem to think, although it is a glory wherein the Cæcilia Society has a right to boast that its exponents have always sought the highest ideals of Christian art, and not attempting ever to appeal to the superficial taste, have worked on a higher plan than to produce merely attractive results. The claim of Cæcilian music to an exalted position among recognized art forms is not open to question, and a closer acquaintance with it on the part of those who may be unfamiliar with it, will prove to them the worthiness and nobility of its style. The further establishment of the Cæcilia Society will go a long way toward the realization of the ideals set forth in the *Motu proprio*.

There are some very good Masses by recent English composers which may be obtained through Messrs. Burns & Oates, 28 Orchard Street, London, W., and pastors will find it very much to their advantage to examine some of them with a view of making a selection from them. The choirmaster can subject them to the tests laid down by the Holy See, and in many cases he will find no grounds for rejection. Messrs. Fischer & Brother are also publishing some good Masses by some of our American composers, and their "Catalogue of approved Church Music" with additions made from time to time, is very comprehensive as a list of what is conveniently available here. Some compositions of the *maestro* of the Papal Choir, Don Lorenzo Perosi, will be found therein. While I prefer not to draw distinctions between the musical merits of Catholic composers who are now living and writing, I may be permitted to suggest that it is but reasonable to expect that Perosi, as the natural and most able exponent of the Holy Father's will in matters pertaining to Church music, should therefore interpret it in his musical compositions with clearness. His writings, therefore, should be well studied.

In endeavoring to make a selection of suitable motets in modern style, the choirmaster should apply principles of textual and musical criticism akin to those suggested for his selection of Masses. Whenever he can find music conformable to the present legislation, which has been composed by the familiar masters who are now ruled almost completely out of court, such, for instance,

as the exquisite settings of *Ave verum Corpus* by Mozart and Gounod, let him use it by all means. Motets are allowed after the *Offertorium* and *Benedictus* at High Mass, if there is time to insert them without delaying the action of the Mass. Motets and hymns can also be sung between Vespers and Benediction, or before the *Tantum ergo* at Benediction, and in these last cases, which are extra-liturgical, they may be sung either in Latin or in the vernacular.

It is to be hoped that the growth of male choirs will develop the custom of extra-liturgical hymn singing. It must be admitted that our vernacular hymnody in this country has been at a very low ebb. The quantity has been abundant; of the predominating quality, the less said, the better. At Sodality and League meetings and at May Devotions, we have often had to listen to fearful rhymes set to equally bad tunes, which together were supposed to constitute musical hymns. Still, there has been much improvement in recent years along this line. The late Rev. Alfred Young, C.S.P., of the Paulist Church, New York, and the Rev. J. B. Young, S.J., now and for years past at the Jesuit Church of St. Francis Xavier in the same city, have been the two prominent deliverers of Catholic hymnody in this country from utter unworthiness. They have promulgated instruction representative of the best thought and highest ideals, and wherever their influence has reached, they have established a conception of the subject which is unspeakably superior to that which had generally prevailed. There is now a growing familiarity among us with the beautiful Catholic hymns which are so dearly beloved and cherished in England, and to the science of writing which, men of the highest literary and musical attainments have applied their willing labors. The scholarship in this direction which has produced such a collection as *Catholic Hymns*, by A. Edmonds Tozer, Mus. Doc., is of the highest grade. Dr. Tozer is now preparing a hymnal which will soon be published in this country by the Fischers. Such a custom as that of singing hymns by Protestant writers at devotional services and after funeral rites cannot be defended. They are used in some churches after funerals to an extent which is so serious as to constitute a grave abuse. "Nearer, my God, to Thee," "Jesus, Lover of my soul," "Rock of Ages," "Abide

with me," and others of the kind, however much they may be admired as religious hymns and poems, have no legitimate place in Catholic worship, for evident reasons.

The entrance of the procession of boys and men from the choir sacristy to their places in the chancel for Solemn Mass and Divine Office, and their retirement at the close of the functions, will afford most fitting opportunities for the singing of some of our best Catholic hymns. Most beautiful effects of shading, color, and phrasing can be secured in them. The gradual approach of the swelling voices as they draw near and enter the church, and the slow dying of their voices to a distant *pianissimo* as they return to the choir sacristy, are impressive and edifying. The preparation of the minds and hearts of the congregation for a devout hearing of Mass, which can be realized by the use of such hymns as Cardinal Newman's "Praise to the Holiest in the height," Matthew Bridges' "Crown Him with many crowns," Robert Campbell's "Word of God to earth descending," and Father Faber's "My God! how wonderful Thou art," when thus sung, is beyond estimate. The inspiring effect of Caswall's "When morning gilds the skies," as the singers advance to the choir to sing High Mass; or the calm and devotional effect as, at nightfall, the voices which have been lifted in the praises of the Church recede in the distance, impressively singing the traditional "Ave Maria! Thou Virgin and Mother!" until far away, the last words, "Sinless and beautiful! Star of the Sea!" breathe the final strains of the day's worship, —such effects are so thrilling and quickening to cultured and religious impulses as to amount actually to means of grace.

The gist of sensible conclusion, so far as the use of modern music in the Church is concerned, is that, on broad lines, it must be submitted to a period of reconstruction; that is to say, availing ourselves of the stores we already possess, eliminating what has been interdicted, and conforming our contemporaneous composition to liturgical rules,—the modern school, as years pass and experience increases, will assume a reconstructed, cohesive, and definite form. We have many Catholic composers of to-day who represent advanced learning and wide musical culture, and whose place both in the musical world and among men of letters is recognized by all. They all know how they must write, or at least

what they must avoid, if their music is to be sung in Church. With such leaders as Perosi in Rome, Bordes and Bellenot in Paris, Tozer and Terry in London, with the Cæcilia Society and the Solesmes School of Plain Chant spreading and flourishing, and with the excellent Catholic composers in our country, who are glad to lay their talent at the feet of the Holy Father, a reconstructed school of modern music will be reared which shall be the pride of religion and another exemplification of the Church's patronage of the fine arts.

It must not be forgotten, however, that the development of modern music is yet, in most of its phases, a secondary matter in the Church music restoration. Our attention and energy must be claimed primarily by the Gregorian Chant. When attainments of proficiency have been achieved in that paramount regard, the time will be ripe for developing the resources of modern musical art.

GEORGE HERBERT WELLS.

*Washington, D. C.*

---

## PASTORAL EXAMINATION OF MARRIAGE CANDIDATES.

Quum inter officia Rectoris ejusve delegati haud parvi momenti sit illud ut fideles qui matrimonium contrahere intendunt, ad validitatem et dignitatem sacramenti tuendam, sedulo circa probabilia impedimenta et necessariam ipsis instructionem et scientiam interroget, quaeritur ut hic breviter et practice describatur tale examen nupturientium, indicando ex ordine quaestiones praecipuas ipsis proponendas.

THE Gospel of Christ introduced for the elevation of society a legislation in many respects at variance with the previous teaching and practice of Jew and Gentile. This is especially true of the ordinances sanctifying and safeguarding the marriage bond. Our Lord inaugurates His public activity by an act that is calculated to point the way to the elevation and purifying of the very fountain-source of human society. "Etenim nuptias in Cana Galilaeae Ipse praesentia sua nobilitavit, primoque ex prodigiis a se editis fecit memorabiles; quibus causis vel ex eo die in hominum conjugia novae sanctitudinis initia videntur esse perfecta."[1] The dignity of woman, her relations with man, the nature and obli-

[1] "Arcanum Dei," Leo XIII, February 10, 1880.

gations of their conjugal union according to the divine ideal, were largely ignored by Jews and Gentiles of His time. The marriage state had been lowered to a condition of disgrace and abhorrence to those who were pure-minded. That He might restore it to its original noble purpose, Christ singled out and stamped with His divine seal the saving principles that had honored its first institution in Paradise. Moreover, He superadded to the natural contract of the Old Covenant the grace and dignity of a supernatural Sacrament as understood in the New Law. "Gratiam vero, quae naturalem amorem perficeret, et indissolubilem unitatem confirmaret, conjugesque sanctificaret, Christus Ipse, venerabilium Sacramentorum Institutor atque Perfector, sua nobis passione promeruit." [2]

The Christian code of matrimonial law brought, as might have been expected, with it a new method of defensive procedure in the public tribunals where the law of the Gospel was accepted. Among the Jews the "libellum repudii" had constituted the maximum of formal procedure, and this, like the "divortia bona gratia" of Ancient Rome, was given without let or hindrance. In the Church of Christ the defence of the marriage bond opened to view a new and magnificent characteristic of the natural-divine and Gospel law touching and emphasizing the dignity, sanctity, unity, and indissolubility of matrimony. In her doctrine and in her tribunals of law she has stood unequivocally for the whole of Christ's ordinances on matrimony, even at the risk of forfeiting the good-will of the powerful princes of earth, involving the loss of nations to the faith.

The so-called Reformation was directly calculated to subvert this doctrine of Christ and the traditions of ages regarding the sacred institution of matrimony. The result has been the steady increase of divorce in Protestant countries; and the evil has grown to such an extent as to call forth a general protest from all sides against this devouring evil of our day and country. Its alarming results threaten the purity and stability of the social and political fabric which rests essentially upon the integrity of family-life. Thinking men in the press and pulpit are discussing this grave problem of American life. They are seeking aid and counsel from

[2] Con. Trid. *Doctrina de Sacramento Matrimonii.*

the grand old Church of Rome. They want our help and assistance to save the ship of State. At the same time there are others who, led by false lights, are carping at our doors; they see in our practices seeming grounds for rebuke; they are reading into our legislation their own misguided notions. Not conversant with the meaning and significance of our code of *impediments*, they imagine that they find therein reputed causes for divorce, and they stamp our annulments as equivalents of the destroying evil.

The student of Canon Law understands of course that the development of our code of impediments is the result of gradual, wise, and well-grounded legislation. Some of these impediments are born of the very law of nature; others rest upon the law of the Church, who in the application of the fundamental law learns to utilize the experience that her universal sway over the nations permits her to gain, without sacrifice of principle. The mind of the Church and her purpose in her system of impediments is not to provide causes for divorce, or ways and means of relief to the wedded and estranged, or grounds upon which afterwards to proceed to "annul;" not at all. She aims to guard only the more religiously the sacred bond of marriage, to *prevent* in the first instance, for excellent reasons, marriages between persons who have no right to make a contract of marriage, because either by nature or by peculiar circumstances they are "inhabiles ad matrimonium contrahendum," that is to say, incapable of fulfilling the mutual essential obligations of such a contract.

The divine right of the Church to make impediments that nullify marriage, secures her also in the right to enforce them. Indeed she is forced at times to declare the nullity of a given marriage on account of the proved violation of her laws, but nevertheless she is always reluctant and unwilling to do so. She protects, defends, and insists upon the validity of the bond in every given marriage. She deputes her sworn official, the "defensor vinculi," who is bound in conscience to defend in every matrimonial cause the validity of the marriage bond. She rigidly exacts at times the strictest formalities of procedure, and even then she never holds her decision of nullity a "res judicata."

The mind of the Church, as well as the spirit of her laws, is to place the burden of strictest care and scrutiny upon the pre-

liminaries to marriage. Her agent in these she places under a sacred obligation to prevent the after-scandal of the unhappy and undesirable sentence of nullity. Indeed, we may say that in all the round of pastoral duties there is none that is fraught with such serious consequences as that which concerns the admission to the Church's blessing of candidates for marriage. There is no mistake that our fond mother, the Church, does not condone and heal, except the conscious or unconscious violation of her marriage laws. Not merely must the pastor enforce the law of the sanctity of marriage, but he must also make it his unceasing care and duty to know that his subjects are "habiles ad contrahendum." Whilst the Church insists that a priest should scrupulously observe in the due administration of the Sacrament all the details of ecclesiastical ceremony, she makes it his first duty in conscience to safeguard the *validity* of the sacred bond.

The common law of the Church enjoins upon the pastor a twofold examination preliminary to every marriage,—the one *general*, the other *special*. In the general examination, the pastor is bound *sub gravi* to inquire about points that would affect the validity and even the licitness of the marriage.[3] The Constitutions "Etsi minime"[4] and "Nimiam licentiam" of Benedict XIV[5] bind the pastor to this duty in person, unless necessity requires that he depute a delegate. These Constitutions require, as Wernz puts it, that the pastor examine "Sponsum et sponsam duosque testes de impedimentis *publicis* et nullo diffamentibus, v. g., disparitatis cultus, ligaminis, consanguinitatis, affinitatis ex copula licita, publicae honestatis, cognationis spiritualis; deinde tum sponsum tum sponsam *seorsim* caute et, ut dicitur, ad aurem explorare studeat, an *ex voluntate*, sponte ac libenter et cum animi consensu in matrimonium vicissim conjungantur . . . ullumne et cujus generis impedimentum occultum, v. g., impotentiae, voti vel religionis vel forte ex peccato ortum v. g. criminis vel affinitatis ex copula illicita inter contrahentes intercedat, aliisne fidem sponsionemque alter ex contrahentibus dederit, de consensune parentum filii filiaeque familias contrahant."[6] This examination must be made

[3] Conc. Trid. Sess. XXIV de ref. Cap. I; *Rituale Roman.*, tit. de Sac. Mat.
[4] Feb. 7, 1742. [5] May 18, 1743.
[6] *Jus Decretalium*, Tom. IV, Tit. III, § 130.

by the pastor even before the first proclamation of the bans. If the parties are of different parishes, the law of the Church designates the pastor who is to marry them as the competent authority to conduct this general examination, and fixes the responsibility of the special examination upon the respective pastor of each party.

The special examination bears upon their belief and knowledge of the fundamentals of their religion,—"necessitate medii et precepti," that is to say, upon the Catholic doctrines of the existence of God, Trinity, Incarnation, Redemption, the Church, the Sacraments, and particularly all that touches upon the proper preparation for and the obligations of marriage. As the Roman Ritual enjoins: "uterque sciat fundamenta ut filios suos ita doceant."[7]

In 1697, the Congregation of the Council under Innocent XII decreed that parish priests are not to publish the bans before holding this special examination. Clement XI and Benedict XIV[8] confirmed the previous ruling. In this country the "jus commune" on this special examination is interpreted to embrace an instruction to the candidates for marriage upon the peace and happiness of the home, mutual fidelity, and mutual rights and obligations, such as St. Paul taught the Corinthians,[9] and the grave responsibility of the Catholic training of their children. Canonists condemn the modern practice of deferring this instruction to the very day of marriage or of relegating it to the tribunal of Penance.

But the more important part of our question bears upon the general examination, namely, that by which the validity of the marriage contract is safeguarded. This implies the duty of ascertaining whether there are any impediments which would nullify the marriage. The specific questions which the pastor is to put to parties about to marry, will vary somewhat according to his more or less intimate knowledge of his people. If he has been actively exercising the duties of his ministry among them for years, he will know without further inquiry that certain public impediments do not exist. Examination of these points therefore can have no object. Aside from those questions the character and manner of

[7] III Conc. Balt. § 125.

[8] De Synodo Dioecesana—B. 8, Ch. 14, Par. 3.

[9] I Ep. 7 : 4.

which ordinary prudence will suggest, a certain definite set of questions should be regularly proposed by the pastor or his delegate to persons who wish to marry.

The first question which naturally suggests itself as in place is: Does either party belong to this parish?[10] The right answer to this question would often relieve him of the burden of further interrogation and responsibility.

With the certain knowledge that the subjects are his own, or that one of them is, the pastor will then inquire into the circumstances that are likely to unfold the various impediments that would nullify marriage. The two parties ought of course to know each other and their mutual circumstances sufficiently well to prevent any plea subsequently of substantial error, in the absence of which one or the other would have withheld the consent to the marriage (*Imped. erroris*). A further point of inquiry is whether either party is bound by a solemn vow of chastity as a member formerly of some religious community; or whether there was made a vow either of chastity, or to enter a religious order, or to remain celibate. If so, was the vow simple or solemn? If solemn, was it free and deliberate? Was there a real intention of binding himself and was the vow accepted by a legitimate superior? (*Imped. voti.*)

Was the bridegroom ever ordained to sacred orders? If so, was he freely and validly ordained? (*Imped. ordinis.*)

What is the age of the parties? (*Imped. aetatis.*)

Do the parents approve? In all the cases it is the hope and wish of the Church that the parents give their consent and blessing to the marriage of their children.

Is there any compulsion or fear urging the marriage? If so, is the impelling motive just or unjust; is the compulsion directly exercised for the purpose of effecting this marriage; does it proceed from an external and free agent? (*Imped. ex vi vel metu.*)

The following questions bear upon the more frequent impediments that nullify marriage and hence they are never to be omitted, unless the answers are sufficiently known to the pastor.

Are both parties Catholic? If not, was the non-Catholic ever baptized in any sect? (*Imped. disp. cultus.*)

Was either party ever married before? If so, is the other

[10] Diocesan Statutes.

party to that first marriage dead? Mere absence, even for a very long time, is not canonically sufficient to warrant a new marriage. The "status libertatis" must be juridically proved,—"(1) publicationibus in ecclesia faciendis; (2) documentis; (3) examine testium speciali."[11] (*Imped. ligam.*)

Again, if one party was married before, was there criminal intimacy with promise of after-marriage? Or with the intention of after-marriage was there criminal conspiracy leading to the murder of the dead party of the first marriage? Or were both of these crimes combined in the relations of these two during the existence of the first marriage? (*Imped. criminis.*)

Are the parties related by ties of blood? If so, in what degree? (*Imped. consang.*)

Are the parties related by spiritual bonds arising from baptism or confirmation? (*Imped. cognat. spir.*)

Was either party ever married to a blood-relative of the other?

Did either party have conjugal relations with a blood-relative of the other? If so, was that blood-relative related to the present party in direct line, or collateral, in the first degree? (*Imped. affin.*)

Did either party ever make a solemn engagement (*vera sponsalia*) to marry any one else? If so, was that engagement mutually broken, or does it involve a just obligation to marry? Where a previous engagement which involves an obligation *ex justitia* to marry is found, the pastor is bound to urge the party in every legitimate way, but without undue compulsion, to return to the first engagement. Promise of marriage given and accepted, or mutual consent "inter habiles" expressed in words, or by sign—*v. g.*, an engagement ring—suffices, but is also essentially required to establish true *sponsalia*. Is either party present related to the one first espoused? If so, in what degree? Rarely indeed will it be necessary to inquire about a previous "matrimonium ratum et non consummatum et nunc dissolutum a Papa." But if there has been such, the authentic document of the Apostolic See should be required. (*Imped. pub. honestatis.*)

EDMUND A. O'CONNOR.

*Troy, N. Y.*

[11] Instruction of Cong. of the Inquisition confirmed by Constit. "Cum alias" of Clem. X, Aug. 21, 1670.

## AN IRISH IDEALIST.

IN Father Sheehan's beautiful volume of *pensées, Under the Cedars and the Stars*, an old story is thus retold:

"Is there a more pathetic scene in literary biography than that which took place between Berkeley and Malebranche in the cell of the Oratorian in Paris? The fine old priest, with his wonderful ideas about God, bending over the pipkin that held the decoction that was to cure the inflammation of the lungs from which he was suffering; and the grave English philosopher with his new idealism occupying every cranny and nook in his brain! Malebranche could not accept such visionary notions as an explanation of the mystery of Being; and argued, reasoned, expostulated, whilst he stirred the medicine in the pipkin; his Gallic impetuosity was too much for him. Inflamed lungs will not stand much pressure even from philosophy. The phlegmatic Englishman hied him homeward to his country; the Oratorian was dead in a few days, martyred by his devotion to what he deemed truth."

This very interesting passage invites a few remarks from an Irish student. From the point of view of such a one the contrast seems somewhat unduly heightened to the disparagement of the Idealist Bishop of Cloyne. First of all, it is not easy to find anything in the life of Berkeley and in the accounts of his character that have been handed down by his contemporaries that would justify us in regarding him as a dour and stolid Anglo-Saxon. Take the following summary from Sir James Mackintosh:[1]

"This great metaphysician was so little a moralist that it requires the attraction of his name to excuse its introduction here. His 'Theory of Vision' contains a great discovery in mental philosophy. His immaterialism is chiefly valuable as a touchstone of metaphysical sagacity, showing those to be altogether without it who, like Johnson and Beattie, believed that his speculations were sceptical, that they implied any distrust in the senses, or that they had the smallest tendency to disturb reasoning or alter conduct. Ancient learning, exact science, polished society, modern literature and the fine arts contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agreed with the satirist in ascribing

To Berkeley every virtue under heaven.

[1] *Ethical Philosophy*, p. 208.

Adverse factions and hostile wits concurred only in loving, admiring, and contributing to advance him. The severe sense of Swift endured his visions; the modest Addison endeavored to reconcile Clarke to his ambitious speculations. His character converted the satire of Pope into fervid praise. Even the discerning, fastidious and turbulent Atterbury said after an interview with him, 'So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels till I saw this gentleman.' (Dunscombe's Letters.) Lord Bathurst told me that the members of the Scriblerus Club being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley, having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm that they were struck dumb, and after some pause rose all up together with earnestness exclaiming, 'Let us set out with him immediately!' (Warton on Pope.) It was when thus beloved and celebrated that he conceived at the age of forty-five the design of devoting his life to reclaim and convert the natives of North America; and he employed as much influence and solicitation as common men do for their most prized objects in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed to him an intellectual desert."

Now, all this discloses a personal magnetism, a worthiness and elevation of character, and manifold gifts of mind and heart that are not usually found in the stolid Englishman of fact or fiction. His dream of a Christian Academy "in the Summer Islands, commonly called the Isles of Bermuda," entitles him to rank with Plato and Sir Philip Sidney and the youthful enthusiast who wrote on Locksley Hall. It carries the mind back to the beautiful old legends of his native land, as well as to the shadowy visions of ancient Greece; to the voyages of Brendan and Maeldune, and the visions of Fursey, not unknown to Dante; to "Tir na n-og," the land of perpetual youth; and Moy Mell, and "Hy-Brasil, the Isle of the Blest," as well as to the "Fortunate" and "Blessed" Isles of the Greeks. Inspired by the generous enthusiasm that first silenced and then won over the witty worldlings and graceless wags of the Scriblerus Club, Berkeley, like his countrymen,

Burke and Grattan, was constrained to embody his poetic visions in verse; and he wrote the following "Verses, on the Prospect of Planting Arts and Learning in America":

The Muse disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time
Producing subjects worthy fame:

In happy climes where from the genial sun
And virgin earth such scenes ensue,
The force of art by nature seems outdone
And fancied beauties by the true.

In happy climes, the seat of innocence,
Where nature guides and virtue rules,
Where men shall not impose, for truth and sense,
The pedantry of courts and schools,—

There shall be sung another golden age,
The rise of empire and of arts,
The good and great, inspiring epic rage,
The wisest heads and noblest hearts;

Not such as Europe breeds in her decay,
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way;
The four first Acts already past,
A fifth shall close the Drama with the day;
Time's noblest offspring is the last.

It is true indeed, that the dream of Berkeley remained a mere dream in so far as it referred to the "noble red man" of fiction, the conversion and civilization of whom Berkeley fondly imagined would eclipse the magnificent work of the Jesuits in Paraguay, and, as his life-long friend, Sir John Percival, predicted, "raise his fame beyond that of St. Francis Xavier and the most famous missionaries of foreign countries." But his dream has been realized in other ways and by other men; nor are the names of his fellow

countrymen absent from the list of the makers of America. No American patriot need scruple to accept Berkeley's prediction of the future greatness of his native land. Not even Wendell Holmes' "little Boston" could go further in the way of enthusiastic exaggeration. And yet Berkeley's connection with America suggests a nobler and more generous idea than the crabbed fierce Puritanism so gently satirized by the genial Philosopher of the Breakfast Table. We think of him who spoke on "American Taxation" and on "Conciliation with the Colonies," and our minds are at once raised into a loftier sphere than that of colonial Puritanism and Georgian chicanery. Edmund Burke, like George Berkeley, was inspired by a generous enthusiasm to realize in the New World as in the Old the noblest dreams of the great social philosophers of all time.

The mention of Edmund Burke at once suggests the question how far one is justified in calling Berkeley an Englishman, not to say a phlegmatic one. Very little reflection is needed to lead one to the conclusion that the conventional tests of nationality cannot be applied with mathematical and metaphysical rigor, especially in these modern times when scientific discovery is so rapidly breaking down the barriers behind which nations used to grow and develop in isolation. Berkeley was not an Irish nationalist in the advanced modern sense of the term; although John Mitchel is inclined to give a political as well as an economic significance to the famous "Query"—"Whether if there was a wall of brass a thousand cubits high round this Kingdom, our natives might not nevertheless live cleanly and comfortably, till the land, and reap the fruit of it."[2] His old-world reverence for the "Divinity that doth hedge a King," evidenced in his "Discourse on Passive Obedience," excited the hostile ridicule of the Whigs of his own day, and it would doubtless be condemned by modern Nationalists. Herein he was not in advance of his time; though he had but scant sympathy with the fatuous loyalty of our forefathers to "the faithless Stuart," the theme of many a thrilling verse among the Munster bards of the eighteenth century. As a politician indeed he belongs to the school of Edmund Burke and Sir Horace Plunkett and Mr. T. W. Russell rather than to that of Grattan and

[2] *Querist*, p. 134.

O'Connell. Abundant evidence of this may be found in the wonderful *Querist*, a work nevertheless which so uncompromising a Nationalist as Mr. John Dillon, M.P., recommends to Irish students as the essential handbook of Irish politics and economics. Sir James Mackintosh's words are well-known: "Perhaps the *Querist* contains more hints then original, still unapplied in legislation and political economy, than are to be found in any equal space." His experience of statecraft in reference to his cherished Bermuda scheme left him with but little confidence in political nostrums and State interference as means of social reform; and he turned to what has been quite recently set forth as a brand-new discovery under the title of "The Gospel of Self-Help," for the amelioration of the condition of his fellow countrymen. His "Essay toward preventing the Ruin of Great Britain," in which he advocated steady industry as against the mania for gambling and stock-jobbing that culminated in the disasters of the South Sea Bubble, is full of this; as also is his "Word to the Wise; an Exhortation to the Roman Catholic Clergy of Ireland"; but above all his *Querist*.

It is true, as John Mitchel points out, that in these writings he shows but a slight appreciation of the real causes of the state of things that drew from Edmund Burke his scathing "Tracts on Irish Affairs," and that inevitably gave rise to all subsequent movements for religious liberty and agrarian and political reform. Yet there are sentences in it that show a broad-minded and calm spirit of philosophic statesmanship in which there is a profitable and a needed lesson for more recent and better known speculators. Take this passage from the "Word to the Wise" as a sample:

"Many suspect your religion to be the cause of that notorious idleness which prevails so generally among the natives of this island, as if the Roman Catholic faith were inconsistent with an honest diligence in a man's calling. But whoever considers the great spirit of industry that reigns in Flanders and in France and even beyond the Alps must acknowledge this to be a groundless suspicion. In Piedmont and Genoa, in the Milanese and the Venetian state, and indeed throughout all Lombardy, how well is the soil cultivated, and what manufactures of silk, velvet, paper, and other commodities flourish! The King of Sardinia will suffer no idle hands in his territories, no

beggar to live by the sweat of another's brow. It has even been made penal at Turin to relieve a strolling beggar, to which I might add that the person whose authority will be of greatest weight with you, even the Pope himself is at this day endeavoring to put new life into the trade and manufactures of his country."

We may well imagine what Berkeley would have thought of the shallow trifling of Sir Horace Plunkett, had he lived in an age which saw among other things the great Encyclical on the Condition of Labor. In our survey of Irish history we can now take in many things that escaped the eye of Berkeley; and yet with Sir James Mackintosh and Mr. John Dillon we may be of opinion that the wise old idealist of Cloyne wrote many a helpful word.

Berkeley, as has been said, belonged to the political school of Edmund Burke. In Green's *Short History of the English People* I find the following estimate of Burke:

"His eloquence was of a wholly new order in English experience. Walpole's clearness of statement, Pitt's appeals to emotion were exchanged for the impassioned expression of a distinct philosophy of politics. 'I have learned more from him than from all the books I ever read,' Fox cried at a later time with a burst of generous admiration. The philosophical cast of Burke's reasoning was unaccompanied by any philosophical coldness of tone or phrase. The groundwork indeed of his nature was poetic. His ideas, if conceived by reason, took shape and color from the splendor and fire of his imagination. A nation was to him a great living society, so complex in its relations, and whose institutions were so interwoven with glorious events in the past that to touch it rudely was a sacrilege. Its constitution was no artificial scheme of government, but an exquisite balance of social forces which was in itself a natural outcome of its history and development. His temper was in this way conservative, but his conservatism sprang not from a love of inaction but from a sense of the value of social order and from an imaginative reverence for all that existed. Every institution was hallowed to him by the clear insight with which he discerned its relations to the past and its subtle connection with the social fabric around it. To touch even an anomaly seemed to Burke to be risking the ruin of a complex structure of national order which it had cost centuries to build up."

Now the Irish nation of Berkeley's day had lost almost every external monument that might stand as a symbol of nationhood to strike the imagination and win the loyal devotion of patriots. In the interests of the "sister" isle one after another of the native institutions had been crushed, until to the political historian Ireland lay as bare as of old when the soldiers and statesmen of Elizabeth boasted that there was neither "horne nor corne in Desmond." The native race lay prone and powerless under the foot of the English colony; history, says Edmund Burke, tells of no more abject subjection and slavery. The Whig philosophy which Molyneux learned from Locke, possessed little attraction for a mind like Berkeley's: especially as the aim of Molyneux was to erect the English colony into an independent state while the old Irish race were to remain slaves and helots as of old, only the more securely in the power of their masters. One of the "Queries" is pertinent:—"Whether a scheme for the welfare of their nation should not take in the whole inhabitants? And whether it be not a vain attempt to project the flourishing of our Protestant gentry, exclusive of the bulk of the natives?"[3] "The patriotism of Berkeley," says Sir James Mackintosh, "was not, like that of Swift, tainted by disappointed ambition; nor was it, like Swift's, confined to a colony of English Protestants. It is one of his highest boasts that, although of English extraction, he was a true Irishman and the first eminent Protestant after the unhappy contest at the Revolution who avowed his love for all his countrymen." In early youth he wrote a letter to Sir John Percival in which the following suggestive passage occurs: "We Irish are a nation in its dotage, put under the guardianship of a people who do everything for us, and leave us the liberty of transacting nothing material for ourselves or having any part in the affairs of Europe." The quiet irony of these words reveals perhaps as deep a sense of national degradation as the *saeva indignatio* of Swift; though one could wish, for the sake of his good name in his own land, that our philosopher had a little more of the latter quality, so justifiable in every Irishman who thinks of his country's wrongs.

Now although, as has been said, Ireland in Berkeley's day had lost almost all the outer adornments, all the monuments and

[3] *Querist*, 255.

institutions that win for a country the affectionate reverence of her children and the respect of the stranger, yet there remained one, "the only and the last." In the cabins of the peasantry, in the homes of the O'Conors and McDermotts and O'Donohoes, last remnants of Ireland's old aristocracy, the language of a race lived and flourished through all the dark night of sorrow. Swift with characteristic anti-Irish bitterness and vehemence would fain root it out with all the other symbols of century-old nationhood. What was Berkeley's attitude toward the Irish language? As revealed in the *Querist* it is the attitude of another notable Irish Protestant, Bishop Bedell, at whose grave it is said the Irish priests and warriors of Owen Roe O'Neill breathed the prayer: "Sit anima mea cum Bedello!" Berkeley asks—"Whether there be any instance of a people's being converted in a Christian sense otherwise than by preaching to them and instructing them in their own tongue?"—and he goes on to unfold his scheme for what he regarded as the conversion of the Irish Papists, but which we now know as proselytism. Proselytism is an ugly word and recalls ugly and bitter memories in Ireland. Yet if we may say that Malebranche sacrificed his life to what he deemed truth and was no charlatan impostor, why may we not also give to Berkeley the tribute of sincerity in his wish to impart to his fellow-countrymen what he regarded as the dearest blessing on earth? That he was no mere blind bigot we have seen; and in his perception that it is fitting that nature's good old way should be used in religious instruction, we may learn a useful lesson in national education.

Doubtless he did not, and perhaps in his day nobody could appreciate the deeper and wider issues that are involved in the fate of the language of our fathers. His view of language in general may be gathered from his philosophical writings, where the nature of it is applied in a way that gives a sublime and profound meaning to the prosaic Natural Theology or physical argument of Paley. "Language," he says, "is arbitrary; not in the sense that it is a chaos of whimsically chosen symbols, but in the sense that free will directed by intelligence and reason presides at its origin and guides its growth and development. In many places he shows an almost morbid reverence for human speech,—a horror of its abuse and debasement to trivial and ignoble uses

was not likely." Nominalist indeed as he was, he was not likely to underrate the importance and the influence of human speech. Had he lived in an age when Sociology is assuming the shape of a distinct science, language would have seemed to him a by no means insignificant national institution. On the other hand we must never leave out of sight the circumstances of his education and environment in the Ireland of his day. In his *Querist* he points out that the "upper" classes were almost wholly English, "by blood, language, religion, manners, inclination, interests." Their domination over the native Irish was, according to Burke, the most absolute and complete that history tells of. And the spirit in which that domination was exercised is by this time pretty familiar to students of Irish history. The well-known words of Burke will bear yet another citation:

"The new English interest was settled with as solid a stability as anything in human affairs can look for. All the penal laws of that unparalleled code of oppression which were made after the Revolution were manifestly the effects of natural hatred and scorn against a conquered people, whom the victors delighted to trample upon and were not at all afraid to provoke. They were the effect not of their fears but of their security. They who carried on this system looked to the irresistible force of Great Britain for their support in their acts of power. They were quite certain that no complaints of the natives would be heard on this side of the water with any other sentiments than those of contempt and indignation. Their cries served only to augment their torture. Machines which could answer their purposes so well must be of an excellent contrivance. Indeed, in England the double name of the complainants, Irish and Papist (it would be hard to say which singly was the most odious), shut up the hearts of everyone against them. While that temper prevailed, every measure was pleasing and popular just in proportion as it tended to harass and ruin a set of people who were looked upon as enemies to God and man; and indeed as a race of bigoted savages who were a disgrace to human nature itself. . . . From what I have observed it is pride, arrogance, and a spirit of domination that caused and kept up these oppressive statutes. . . . You hated the old system as early as I did. . . . You abhorred it as I did for its vicious perfection. For I must do it justice: it was a complete system, full of coherence and con-

sistency; well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance and as well fitted for the oppression, impoverishment, and degradation of a people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man.''[4]

Now Berkeley belonged to the dominant caste; he was educated in Queen Elizabeth's proselytizing school, which has always remained true to its original aim of teaching Irishmen how to be traitors to Faith and Fatherland; he earned his livelihood as a minister and a bishop of the Protestant Church set up by English law as a further means for the plunder and degradation of Ireland. Even the brave old Irish race itself had lost heart and was sending away its thousands to become warriors and statesmen in all lands from Dunkirk to Belgrade. Thinking of the Penal Days, one cannot help asking with John Mitchel—Did the sun shine now and then on the dreary home of the peasants; did the little birds sing in the trees; did the bright smile of innocence and joy ever illume the faces of the little children? At such an epoch we need not wonder if the dream and the aspiration of Irish nationhood had no place in the thoughts of an Irish Protestant; it is not strange if Berkeley did not throw in his lot with the crushed and broken remnant of the old Irish race. As to the Irish language, it is only the other day that we ourselves came to realize its essential importance and urgent need, if this old nation is not to sink at last into the utter degradation of a contented province of England. Even so good an Irishman as "Father Dan," living, we are given to understand, in the heart of Gaelic Ireland, could vouchsafe to his "new Curate" a lecture on the languages of Europe, assigning to each its own quality and characteristic, and yet never so much as mention the language the sound of whose revival might have been heard even at his very door! To wind up this discussion as to whether we should call Berkeley an Irishman or an Englishman, let us listen to the reply of the Irish Catholic clergy to his "Word to the Wise." In the *Dublin Journal* of November 18, 1799, they thought fit "to return their sincere and hearty thanks to the worthy author, assuring him that they are determined to comply with every particular recommended

[4] *Letters to Sir Hercules Langrishe*, etc.

in his address to the utmost of their power. Every page of it contains a proof of the author's extensive charity; his views are only toward the public good; the means he prescribeth are easily to be complied with; and his manner of treating persons in their circumstances so very singular that they plainly show the good man, the polite gentleman, and the true patriot."

P. FORDE.

*Sligo, Ireland.*

(To be continued.)

## GREGORIAN CHANT IN SOME OF ITS CHIEF DIFFICULTIES.

IF we wish to understand, appreciate, and advance the cause of Plain Chant, we must, above all, strive to grasp the fundamental idea underlying its structure. Plain Chant is not the work of one great master or an eminent school, nor is it the fruit of any particular period, famous for its artistic preëminence, albeit it is justly classed among the world's greatest masterpieces. It is indeed, if we may summarize its principal characteristics by a phrase, the highest expression of the religious sentiments of bygone ages; for in substance and purport, Plain Chant is prayer, the most excellent kind of vocal prayer. The singers of old were fully impressed with this lofty conception of the sacred melodies. Their chant was prayer; and hence the historian of our Christian liturgy never tires of extolling the charm of these noble songs of Catholic antiquity. It was with the melodious chant of the Psalms that our missionaries of old began their labor of converting the rude natives of the North; and as these listened with awe and surprise, their hearts were attracted and softened to the new influence, and heavenly truth fell like quickening dew-drops on their parched souls. For centuries, the chant of the Church maintained its commanding position as an interpreting and elevating element in the liturgical services, appealing alike to all classes and to every condition of soul. But with the increase of worldliness and the weakening of faith in many lands, the venerable institutions which had sustained devotion and fervor, gave way to novelties and show; the liturgical choir was gradually supplanted by time-serving singers whose art was no longer an uplifting of voice *and* heart to God.

But now Pius X bids us return to the ancient ways of the Church, to restore all things in Christ; and this means that our ecclesiastical music must again take on the spirit of devotion which seems to have been abandoned. It may be asked how this devotional spirit is to be communicated to the sacred songs. The obvious answer is: let the devout sing only what they feel and understand. The well-trained chanter who is at the same time a fair Latinist, need not suspend his devotion in the execution of his art; whilst following the sense of the text, he may raise his soul to God. Extraordinary piety or devotion is by no means necessary to meet the requirements imposed by the sacred character of these hallowed strains. Let the singer only remember that he is standing in the presence of the Almighty, and addressing the sacred words to Him. This consciousness will communicate itself to the execution, and enliven it, thereby vesting the singing with its own singularly tender and touching charm. *Incensum istud ascendat at Te, Domine, et descendat super nos misericordia Tua.* Like cloulds of fragrant incense, the sacred strains will rise to God, and beneficent showers of grace will descend to quicken the souls of the Christian hearers. If prayer is the Christian's food, then Plain Chant rendered worthily will be a heavenly manna that contains celestial sweetness.

The remark that choral should be executed uniformly may seem superfluous to some of our readers; and yet, too much stress cannot be laid on the observance of this requisite of ecclesiastical chant. In modern music, the caprice of the singer is restrained by numerous fixed indications; the melodious movement is caught and confined by the precise laws of the respective measured rhythm. In Plain Chant, on the contrary, free play is given to the individuality of each singer, since the laws governing its rhythm are not indicated by sensible characters. For this reason there is danger that the singers give a different interpretation to the Gregorian melodies, as the adage says: "*Quot capita, tot sensus.*" Thus the rendition becomes uneven unless all observe the same movement and stress. This is effected by appointing two or four of the better chanters to be leaders of the chant, precentors so-called. What the director, the beat, and the various musical characters convey to the eye of the experienced singer of

measured rhythm, this and more the *cantores* of choral should practically stand for and express; they should be the mainstay of the chant, giving it the necessary life and proper movement. The body of singers should in every regard be subordinate to them.

Even where the precentors, as may be the case in the beginning, do not adhere to the prescribed method of execution, the deficiency will be more than compensated for by the unity thus secured. In course of time the chanters will become so accustomed to a uniform rendition that individual leadership can be dispensed with.

The question has been asked: What relation to the singers should the organ hold? It is just and appropriate that the organist should use his instrument to the full extent of its power to rouse sublime emotions when the singers are silent. But, when the organ is used to accompany the human voice, it takes a subordinate part, and may not be permitted to predominate over, or drown the singing. For the human tongue is a rational organ, viz., an organ directly inspired by a rational soul, and by virtue of its capacity for intelligent expression it far surpasses in dignity all mechanical instruments. In Plain Chant the organ is not to be mistress, but handmaid; it should, so to speak, spread out its harmonious texture beneath the vocal strains; it should accompany, not cover them. Hence, the softest register will do the most effective work. This, however, supposes that the chanters are perfectly confident in rendering the proper melody, so as to need no prop. If they are not familiar with the intervals, the organist should of course lend a helping hand for the time being to avoid collapse and breaks. Good accompaniment will always insist on bringing out clearly all rhythmical differences without introducing any changes into the interpretation given by the *cantores* and the choir.

But what is Plain Chant rhythm? By what rules must choir and precentors be guided? In regard to rhythm in Plain Chant, two fundamental principles especially have been advocated and adhered to by different schools:—first, sing the words with notes as you would pronounce them without notes; second, sing the words with notes as you would pray them without notes. Bearing in mind what has been said about the nature of choral, the

latter rule appears to me to be by far the better; but this needs explanation. Choral is not only prayer, but it is public prayer, and as such shares the characteristic requisites of correct oratorical delivery. Now a public speaker is not absolutely bound to observe or to emphasize strictly the laws of prosody. He may give to short or unaccented syllables an *ictus* or accent which makes them appear long; for, the orator must bring sounds, which in ordinary conversation are passed over, into prominence by clear-cut articulation; stress is laid on them in order that no syllable be lost to the audience at a distance. Hence the following principle may be laid down as an essential requisite for correct syllabic[1] chanting: Each syllable, or its note, is *approximately* of the same duration, but special care must be taken to avoid all unnatural hacking or hammering of the syllables. The sound is to be full and "round" (the *voce rotunda, tonus rotundus* of the old masters). Of course mere monotonous equality and uniformity cannot constitute rhythm, but it serves as its foundation. By introducing certain other factors, all harshness and stiffness may be neutralized, and a rhythm established which cannot fail to reveal the sweetest and most attractive variations. One of the important elements in rhythmizing is accent. Every single word consists of certain parts,—either letters or syllables. Take them singly, and they convey no meaning; but unite them in a word, and the mind has something tangible to grasp. It is accent that unites and attracts irresistibly the various elements of the chanted thought, and forms of them an organized whole. If accent plays, as we know, an important part in ordinary conversation, it does so emphatically in all oratorical and solemn delivery. Hence also in liturgical chant. Consequently, although short and unaccented syllables have almost the same length as syllables with an accent, it is the accent that gives life to the utterance—*accentus anima vocis*. Hence accent must not be allowed to lose its predominant position in syllabic chants; for, if suppressed, delivery becomes meaningless mumbling. Under no circumstances however does accentuating mean prolonging syllables or notes; this would separate the syllables instead of uniting them. On the contrary, it is rather in the nature of accentuation to shorten the accented

[1] *Syllabic, i. e.* each syllable gets one note.

syllables, by giving them a certain impetus or stress of voice. But in order to avoid all harshness in the sacred chants, it is preferable to produce also here a full, round tone, so that the accented note differs from others merely in intensity; by a gentle impetus sufficiently strong to gather, so to say, all the parts of the word around a common centre.

It has already been remarked that each separate word represents a complete idea. To comprehend this complete idea, the whole word must be present to the mind of the hearer; but this is impossible, before the end of a word in chanting it upon a melody is reached. According to Cicero and Quintilian we are inclined by nature to hold or prolong the last syllable of words. This holding of the last syllable becomes at the same time a halting-place for the mind, from which it takes a comprehensive view of the word as a perfect unit. But far more important for the rhythmical movement is the circumstance that this final pause or prolongation, however slight it may happen to be in speech or song, stands for division, such as is required by the æsthetic laws, for every kind of rhythm. It is quite evident, however, that to denote merely the end of a *word*, the vowel of the last syllable must be lengthened but very little. Where the rhythmical division is more considerable, there also the prolongation of the last syllable, or the *mora vocis*, as it is called, must be protracted; to render the division more distinct, slight pauses may also be introduced.

The general rule is that the *mora vocis* varies in proportion to the importance of the rhythmical division. In the example: *Et in terra pax hominibus bonae voluntatis*, the longest *mora* is to be found at the end of *voluntatis*, because it indicates the end of the whole passage; shorter is the *mora* on *bus*, in *hominibus*, and still shorter on *ra* in *terra*, being proportioned to the importance of the respective division, whilst on *nae* in *bonae*, there is hardly any pause, that syllable concluding but the single word *bonae*. In syllables at the end of a period (*Introitus*, *Offert.*, etc.) it would not suffice to hold only the last syllable, but also the second last must share in the *mora*, and the conclusion must be prepared by a gentle *decrescendo*. The musical text being thus divided according to the logical sense, we have a succession of proportionate members, *i.e.*, rhythm; and since the proportionateness of the

members is not strictly carried through, we have free rhythm, unlike the measured rhythm of modern music.

There are many more details that would need to be considered in this connection, but our limited space does not permit us to dwell upon them. Some reference must, however, be made to chants in which single syllables receive more than one note, that is, to syllables with neumes.

All such neumes made up of two or more notes, may and should be treated as musical words, as parts of a sentence; and even when of a more complicated nature, they must always be regarded as a complete musical sentence, which requires rhythmical divisions by accents, lengthening of tones, pauses, etc., and so the same rules may be applied here as suggested for text divisions in syllabic chant. Every group consists of single notes, which must be gathered into a harmonious unit by the accent. This accent, of course, has nothing to do with the meaning of the word; it is a purely musical accent, but is indispensable for good rhythm. As an example, take the Offertory[2] of the Votive Mass B. M. V. In the first word *Ave*, we have one syllable with twenty-one notes, representing the principal neumes of Plain Chant. To mark these groups in the musical phrase as different units, they ought singly to be emphasized by an accent. The general rule is that groups of two or three notes get the accent or *ictus* on the first, and from this starting-point the melody rises or falls in a smooth, even flow. On the syllable *A*, in the *Ave*, therefore, the first, third, sixth, ninth, twelfth, fifteenth, seventeenth, and twentieth notes are slightly stressed, as so to be set off from the others. If groups occur of more than three notes, they are to be separated into neumes of two or three, and receive a twofold accent, the second being a little weaker than the first. More than three notes are never united into a group without renewing the musical accent. For an example take the Gradual of the "Commune Doctorum": *Os justi.* On the word *justi*, the first, fourth, sixth, ninth, twelfth notes receive an accent; on the word *meditabitur*, the second, fourth, sixth, eighth, and eleventh; in *sapientiam*, the first, second, sixth, eighth, tenth, fifteenth, seventeenth, eighteenth, etc.

There is no need of mentioning that this musical accent must not destroy the word accent, even when the former is on an un-

[2] Solesmes editions.

accented syllable; nor are the notes on that account to be sung more speedily, though it should be done more lightly and gracefully. As in syllable compositions, here too the length of the notes is approximately the same; lengthening means separation into parts so as to introduce the conclusion of a rhythmical division. Wherever a group is separated from the one following, the last syllable is prolonged proportionately to the importance of the division. The Solesmes edition marks the *mora* with smaller and greater spaces, or by bars between the neumes. For instance, in the Com. *Fidelis servus*, in the word *tritici*, the seventh note is to be sustained longer than the twelfth, and this one again more than any other. Whenever a group occurs at the end of a longer period, 2—4 notes may share in the *ritardando* movement. The best judge in all these things is æsthetic taste, and it should never be forgotten that Plain Chant rhythm is a free rhythm, and that therefore the skilled singer should be allowed great liberty in introducing whatsoever is not against the dignity of the sacred chant.

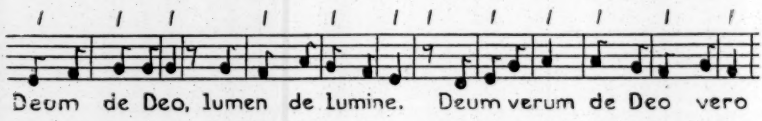
Lately Dom André Mocquérau, Prior of Solesmes, has inaugurated a new theory of choral rhythm.[3] But the difference concerns chiefly syllabic melodies. While in our opinion, the *ictus* or emphasis coincides with the oratorical accent (the so-called *arsis*), according to this method the stress of the voice may be laid on either the accented or the unaccented syllable (*arsis* or *thesis*). The final syllable of a rhythmical division is the deciding point from which, proceeding toward the beginning of the *incisum*, the separation into members takes place; generally, at least, every third syllable (always proceeding backwards) receives an *ictus*. Take the phrase *Deum de Deo*, etc., of the Creed as an example. The rhythm becomes more apparent when we divide the melody into regular measures.[4]

In the example, the whole rhythm ends with the last syllable of *vero;* partial rhythms end with *lumine*, and the first *Deo*, and also with *verum*. From these different points the rhythm must be determined for the respective rhythmical divisions. To begin

[3] *Cf.* Vol. VII *Paléographie Musicale.*

[4] It must be remarked, however, that Dom Mocquérau rejects the idea of modern musicians that the word accent ought to coincide with the first beat.

with the last syllable (*ro* in *vero*), *ro* has to be lengthened because forming the conclusion of the whole phrase, therefore it will be about equal to a crotchet, if we take the quaver as unit for the duration of a choral note. Thus we get the following rhythm:




This is pure binary movement. In *Patrem Omnipotentem*, etc., we find ternary rhythm together with binary rhythm, in the word *omnium*, and regularly so in all dactylic trisyllables. There are other elements in the aforesaid method which modify and vary the rhythm, but we need not mention them here, because what has been said will suffice to give a general idea of this, indeed, my individual theory. Elegance cannot be denied it; and from an æsthetic or historical point of view there can be no serious objection. Its greatest defect, however, consists in making choral too difficult for the average singer. Even the skilled singer with the accented musical text before him cannot but find difficulties, while rhythm, as we advocated above, combines artistic beauty with practicability.

These general remarks about the character, nature, and rendition of Gregorian Chant are suggestive rather than exhaustive; they are meant to arouse closer study of the subject. We ought never to forget, however, that it is true anywhere, and especially with choral: *Grau ist alle Theorie*, that all theory is hazy, and that only practice and experiment can teach effectually. The history of Chant proves beyond doubt that it is *viva traditio* which develops good choralists. The sacred melodies cannot be chained to unalterable, rigid rules; nor can a perfect delivery be learned from merely studying the various compositions of the masters. It is only by listening to and joining with experienced singers that we get a practical knowledge of the beauties of Plain Chant. Hence the best way to become proficient in this part of sacred liturgy is by following conferences and courses of instruction which combine theory with practice.

SIGISBERT BURKARD, O.S.B.

*Conception, Mo.*

# Analecta.

## EX ACTIS SUMMI PONTIFICIS.

CONCEDITUR INDULG. PLEN. VISITANTIBUS ECCLESIAS CARMELITARUM DIE FESTO B. FRANCI.

PIUS PP. X.

*Ad perpetuam rei memoriam.*

Ad augendam fidelium religionem animarumque salutem coelestibus Ecclesiae thesauris pia charitate intenti, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communione refectis, qui quamlibet Ecclesiam vel publicum Oratorium Fratrum Ord. B. M. V. de Monte Carmelo tum primi Instituti, tum Excalceatorum die festo B. Franci, Conf. Carmelit., a primis vesperis usque ad occasum solis diei huiusmodi quotannis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione, pias ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem, quam etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse, misericorditer in Domino concedimus.

Non obstantibus contrariis quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo piscatoris die XI Februarii MDCCCCV, Pontificatus Nostri anno secundo.

Pro D.no *Card.* MACCHI,
*N.* MARINI.

II.

## Ad Ecclesias Orientales.

LEO XIII OPTAT UT ORIENTALES POPULI AD OVILE CHRISTI DIVERSO EX ITINERE REVERTANTUR.

*Epistola Venerabilibus Fratribus Eliae Petro Patriarchae Antiochiensium Maronitarum caeterisque Archiepiscopis Maronitis, Beeorkium.*

LEO PP. XIII.

*Venerabiles Fratres, Salutem et Apostolicam Benedictionem:*

Coniunctionem vestram cum Apostolica Sede, quamque maxime firmam, gratumque de collatis beneficiis animum demonstrastis binis in litteris splendide. Affert sane laetitiam iucundissimam praeclarae Maronitarum gentis conspectus, per haec Iubilaei Nostri Pontificalis sollemnia affectae erga Nos supra quam dici potest egregie. Pateant vobis, pateant fidelibus quoque vestris memoris gratiae Nostrae argumenta; enixis enim precibus ac votis studuistis vos et contendistis voluptatem praesentis celebritatis augere Nobis, senectutemque Nostram, per Deum benevolum ac facilem tantopere prorogatam, comparato gaudio recreare. Hisce cum sensibus illam volumus sociatam significationem spei, quae haeret Nobis in animo iampridem defixa. Orientales populos dicimus, quorum expectatione universorum vehementer tenemur, si tandem velint ad amplexus Nostros, ut filii, confluere, atque ad ovile Christi diverso ex itinere reverti. Pergite igitur exorare benignissimum Deum; dabit profecto divinum Numen et adprecantibus vobis et hortantibus Nobis uberrimam gratiarum

laetitiarumque segetem. Horum autem donorum caelestium, auspicem, benevolentiaeque Nostrae testem, Apostolicam benedictionem vobis omnibus vestrisque fidelibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVI Iulii MDCCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

## III.

LEO XIII DELEGAT PATRIARCHAM BABYLONENSEM CHALDAEORUM AD RECIPIENDOS NESTORIANOS IN ECCLESIAE CATHOLICAE GREMIUM.

*Venerabili Fratri Iosepho Emmanueli, Patriarchae Babilonensi Chaldaeorum.*

LEO PP. XIII.

*Venerabilis Frater, Salutem et Apostolicam Benedictionem:*

Ad sinum complexumque Ecclesiae matris, omni charitatis industria, revocare quotquot ab ipsa misere aberraverint, Apostolici muneris officium est magnum, si quod aliud, et sanctissimum. Huic quidem officio ut, quoad posset, satis per Nos fieret, nihil videmur ad hunc diem fecisse reliqui; idque cum in aliis catholicae unitatis expertibus, tum in ea gente, quam iam diu ab Ecclesia haeresis Nestoriana distraxit. Nunc vero permagnas agimus divinae benignitati gratias, quod positas a Nobis in eius gentis salute curas uberrime adiuverit. Siquidem, opera praesertim diligentiaque sodalium Dominicanorum, non modo factum est, ut homines ex illis bene multi, fidei veritate comperta, catholicam professionem inierint; sed accepimus etiam a duobus Episcopis nonnullisque primariis viris, ipsorum manu subscriptam, catholicae fidei formulam, suppliciter enixeque rogantibus, ut se vellemus ad veram Ecclesiam redeuntes recipere. Nos enimvero, pro paterno in ipsos animo, quanta cum voluntate postulata eiusmodi precesque complexi simus, dicere vix attinet.—Itaque te, Venerabilis Frater, cuius pastorale studium prudentiamque habemus probe cognitam, quique in sacris peragendis eodem, quo ipsi utuntur, uteris chaldaico ritu, Nostrum et huius Apostolicae Sedis Delegatum constituimus ac renuntiamus, ad ipsius Sanctae

Sedis nutum; tibique necessarias et opportunas facultates, quas etiam subdelegare poteris, tribuimus ut servatis de iure servandis, eos in Ecclesiae catholicae gremium recipere, et supra memoratos Episcopos aliosque ecclesiasticos viros a quacumque etiam irregularitate dispensando relevare possis.

Quoniam autem, ut diximus, de Nestorianorum ad Ecclesiam reditu optime adhuc sodales Dominicani meruerunt, minime dubitamus futurum, quod valde cupimus, ut hac ipsa in re et illi se tibi adiutores bonos de caetero impertiant, et ipse eorum operam auxiliumque libenter adhibeas. Ita coniunctis utrimque studiis communia optata certius evenient et felicius.

Non obstantibus Constitutionibus et sanctionibus Apostolicis, aliisque, speciali licet atque individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XXXI Iulii MDCCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

---

## E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DE TERTIARIIS IN COMMUNITATE VIVENTIBUS ORDINI MINORUM AGGREGATIS.

*Beatissime Pater:*

Auctis admodum ex utroque sexu Tertiariis in communitate viventibus emittentibusque simplicia vota, qui exemplo et opere optime de re catholica merentur, Apostolica Sedes per Decretum Sacrae Congregationis Indulgentiis et Reliquiis praepositae datum sub die 28 Augusti anno 1903 statuit universim, ut Ecclesiae Tertiariorum huiusmodi, dummodo ipsi Ordinibus, a quibus nomen et habitum mutuantur, legitime sint aggregati, "*eisdem Indulgentiis gaudeant, quibus Ecclesiae respectivi primi et secundi Ordinis fruuntur.*"

Nihilominus, sanctione hac generali per Apostolicae Sedis benignitatem edita, plurima inter Fratres ac Sorores Tertii Ordinis Regularis Sancti Patris N. Francisci enascebantur dubia, quae prohibent quominus Seraphici Instituti Sodales eumdem Tertium Ordinem Regularem amplexi, assecutam gratiam pacifice obtineant. Neque enim singulae Congregationes colorem lanae

naturaliter subnigrae seu fulvae, qui italice dicitur "Marrone" in suo ipsarum habitu retinent, prouti servant Fratres Ordinis Minorum ex num. 107 Constitutionum Generalium apostolico munitarum robore; neque omnes Tertiariorum Regularium Domus Ecclesiam proprie dictam adnexam habent, sed passim Capellam sive Oratorium parvum, quae non semper utpote interna fidelium commodis patent, atque passim vel Sanctissimae Eucharistiae asservandae venia destituuntur.

Perplexitates vero rationabiles equidem videntur, si attendatur: 1° Decretum Sacrae Congregationis consultationibus Episcoporum et Regularium praepositae, die 18 Martii 1904 datum, quo Monialibus Tertiariis ad Ordinem Sanctissimae Trinitatis de Redemptione Captivorum pertinentibus iniunctum esse dicitur in approbandis earum Constitutionibus, ut colorem habitus in Ordine ipso SS.mae Trinitatis consuetum, qui albus est cum Scapulari cruce rubea ac caerulea insignito Sorores acciperent loco habitus caeruleo in integrum colore, quem hucusque retinuerant; et quo, ad effectum Indulgentiarum primi Ordinis assequendarum, permittitur quidem eisdem Sororibus, ut adhibitum eousque colorem in habitu retineant, ne habitus primi Ordinis intuentium oculos percellat, sed sub promissione quod Moniales interius tunicam albam cum Scapulari Ordinis perpetuum gerant.

2° Decretum Sacrae Indulgentiarum Congregationis diei 22 Augusti anno 1842 in *Verdunen.* evulgatum, quo declaratur ad implendam Ecclesiae vel Oratorii publici visitationem, in Rescriptis Indulgentiarum requisitam, minime censendum esse publicum Oratorium sive in Monasteriis, sive in Seminariis aut aliis Conventibus canonice dedicatum, ad quod tamen Christiana plebs non soleat accedere.

Itaque hodiernus Procurator Generalis, Supremi Fratrum Minorum Moderatoris iussu, ne tot Regulares Tertii Ordinis Fratres ac Sorores, qui bonum Christi odorem verbo et exemplo ubique diffundunt, prohibeantur primo ac secundo Fratrum Minorum ascribi et inde tot Indulgentiarum lucro potiri; enixe Sanctitatem Tuam rogat, ut in favorem Sodalium Tertio Ordini S. Francisci Regulari adscriptorum viventiumque sub regulis saltem ab Ordinario loci approbatis, qui Fratrum Minorum Ordini petant accenseri, sequentia opportune Indulta dignetur elargiri:

I° Ut Fratres ac Sorores Tertii Ordinis Regularis, quamvis colorem habitus in Ordine Fratrum Minorum ultimo praescriptum non assumant, possint eidem Ordini aggregari: hoc etiam attento, quod Fratribus praefati Ordinis, ante probatas anno 1897 per Apostolicam Sedem Constitutiones Generales, nullus *proprie* erat color, quem officialem nuncupant, sed aliae Provinciae alium colorem retinebant; et quod plura Tertiariorum Tertiariarumque Instituta ante annum illum 1897, aut ab Apostolica Sede aut ab Ordinario loci probata sint cum suis Constitutionibus, ubi diversum atque nunc in Ordine Fratrum Minorum consuetum reperimus colorem cum forma speciali ordinatum, qui nunc absque intuentium admiratione et exorituris inter diversa Instituta contentionibus, mutari amplius minime possit.

II° Ut aggregationes hucusque factae Sodalium huiusmodi Tertii Ordinis Regularis, quatenus opus sit, in radice sanentur, quin eis conditio imponatur colorem habitus interius deferendi; prouti nempe, plures Tertii Ordinis Franciscani Coetus, vi Constitutionum Apostolico robore pollentium, Ordini Fratrum Minorum iam sunt adscripti, neque eis praeceptum imponebatur colorem habitus interius unquam gestandi.

III° Ut deficiente Ecclesia vel Oratorio publico Tertiariorum Domibus adnexo, possint interim Fideles lucrari Indulgentias Ecclesiis et Oratoriis publicis primi ac secundi Ordinis Fratrum Minorum concessas, in Oratorio interno ac principali earumdem Domorum, quamvis illic Sanctissimum Eucharistiae Sacramentum non asservetur; hoc maxime attento quod Oratoria eiusmodi, per Decretum Sacrae Rituum Congregationis super Oratoriis Semipublicis sub die 23 Ianuarii anno 1899 datum atque sub num. 4007 in novissima collectione insertum: "*etsi in loco quodammodo privato vel non absolute publico auctoritate Ordinarii erecta sunt,*" inter semipublica accensentur, in quibus "*omnes qui eidem intersunt, praecepto audiendi Sacrum satisfacere valent,*" et Sacramenta recipere.

Et Deus etc.

Vigore specialium facultatum a SS.mo Domino Nostro concessarum, Sacra Congregatio E.morum et R.morum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne commisit Patri Ministro

Generali Ord. Min., ut praevia quatenus opus sit, sanatione quoad praeteritum, petitam aggregationem pro suo arbitrio et conscientia concedat, imposita tamen Sodalibus utriusque sexus Congregationum in futurum aggregandarum conditione aliquod distinctivum Ordinis exterius deferendi. Quoad tertium postulatum, eadem Sacra Congregatio mandavit rescribi: Recurratur ad S. Congregationem Indulgentiarum. Contrariis quibuscumque non obstantibus.

Romae 30 Ianuarii 1905.

D. *Card.* FERRARA, *Praef.*

L. ✝ S.

PHILIPPUS GIUSTINI, *Secr.*

---

## E S. CONGREGATIONE RITUUM.

*Missionariorum Africae.*

DUBIA CIRCA CELEBRATIONEM FESTI DEDICATIONIS ECCLESIAE.

Hodiernus Moderator Generalis Societatis Missionariorum Africae (Pères Blancs), Sacrorum Rituum Congregationi sequentia dubia circa festum Dedicationis pro opportuna solutione humiliter exposuit, nimirum:

I. Utrum obligatio celebrandi festum Dedicationis Ecclesiarum, Dominica post Octavam Omnium Sanctorum, per Decretum Cardinalis Caprara imposita *omnibus Ecclesiis Gallicanis*, extendatur ad omnes regiones decursu temporis Galliae subiectas, *v. g.* Sahara, Sudan, sine ulla praevia concessione Sanctae Sedis, vel expressa declaratione Praelati ecclesiastici, sive ibi sint Ecclesiae consecratae, sive tantum benedictae.

II. Utrum obligatio persolvendi Officium Dedicationis, de qua agitur in decreto, n. 3752, *Vicariatus Apostolici Senegambiae*, d. d. 28 Novembris 1891, pro Missionariis dicti Vicariatus, extendatur etiam ad eos Missionarios qui Calendario proprio gaudent, diverso scilicet a Calendario Vicariatus, vel Dioeceseos.

III. Et quatenus *Negative*, utrum tamen isti Missionarii in dioecesi ubi festum celebratur commorantes, in Oratorio proprio (semipublico), extra civitatem posito, celebrare debeant solemnitatem Dedicationis in praefata Dominica, ex eo quod nulla dies pro tali festo in Calendario Societatis designatur.

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque sedulo perpensa, rescribendum censuit:

Ad I. Affirmative, iuxta Decretum Cardinalis Legati Caprara pro reductione festorum d. d. 9 Aprilis 1802, et alterum Generale S. R. C., n. 3863, *Celebrationis Festorum Patroni loci, Dedicationis ac Tituli Ecclesiae*, 9 Iulii 1895, ad III.

Ad II. Affirmative, nisi indultum obtentum fuerit a Sancta Sede celebrandi Anniversarium Dedicationis omnium Ecclesiarum Ordinis sive Societatis die diversa ab illa in qua Clerus saecularis celebrat Dedicationem omnium Ecclesiarum, iuxta Decretum, n. 3861, *Ordinis Minorum Capuccinorum Provinciae Hollandicae*, 22 Iunii 1895, ad I, et n. 3925, *Ordinis Minorum Capuccinorum*, 10 Iulii 1896, ad V.

Ad III. Provisum in praecedenti.

Atque ita rescripsit, die 1 Aprilis 1905.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

---

## E SACRA CONGREGATIONE INDULGENTIARUM.

*Puellarum Charitatis S. Vincentii a Paulo.*

ALTARE SODALITII EST PRIVILEGIATUM PRO OMNIBUS MISSIS INIBI CELEBRATIS.

Augustinus Veneziani Procuratoris Generalis munere fungens in Cong.ne Missionis, Sacrae Indulgentiarum Cong.ni humiliter exponit Pium IX s. m. Puellis a Charitate S. Vincentii a Paulo, per Breve diei 23 Iulii 1857 indulsisse, ut "quandocumque ad altare Sodalitii ubicumque existenti, quod apostolico privilegio decoratum quidem non fuerit, Sacrosanctum Missae sacrificium *celebrare faciant* per quemcumque sacerdotem . . . Missae sacrificium huiusmodi animae seu animabus pro qua seu pro quibus celebratum fuerit aeque suffragetur, ac si ad altare privilegiatum fuisset celebratum." Cum autem ex verbis *celebrare faciant*, oriatur dubium: "An praefatum altare censeri possit privilegiatum pro omnibus Missis, quae inibi celebrantur, an pro iis tantum Missis, quas Sorores, oblata ab ipsis eleemosyna, celebrandas

committant," a S. Cong.ne eiusdem dubii solutio humiliter expostulatur. S. Cong.tio Indulgentiis Sacrisque Reliquiis praeposita declarat in casu verba illa *celebrare faciant* late esse intelligenda, ita ut altaria intelligi debeant privilegiata pro omnibus Missis, quae in illis celebrantur.

Datum Romae ex Secr.ia eiusdem S. C. die 1 Febr. 1905.

L. † S.

IOSEPHUS M. Can.cus COSELLI, *Substitutus.*

---

## E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE PROVEHENDIS.

### NORMAE PRO EXEGETIS CATHOLICIS CIRCA CITATIONES IMPLICITAS IN S. SCRIPTURA CONTENTAS.

Cum ad normam directivam habendam pro studiosis S. Scripturae proposita fuerit Commissioni Pontificiae de re biblica sequens quaestio, vid.:

"Utrum ad enodandas difficultates quae occurrunt in nonnullis S. Scripturae textibus, qui facta historica referre videntur, liceat exegetae catholico asserere agi in his de citatione tacita vel implicita documenti ab auctore non inspirato conscripti, cuius adserta omnia auctor inspiratus minime adprobare aut sua facere intendit, quaeque ideo ab errore immunia haberi non possunt?"

Praedicta Commissio respondendum censuit:

"Negative, excepto casu in quo, salvis sensu ac judicio Ecclesiae, solidis argumentis probetur: 1° hagiographum alterius dicta vel documenta revera citare; et 2° eadem nec probare nec sua facere, ita ut iure censeatur non proprio nomine loqui."

Die autem 13ª Februarii an. 1905, Sanctissimus, referente me infrascripto consultore ab Actis, praedictum responsum adprobavit atque publici iuris fieri mandavit.

F. DAVID FLEMING, O. F. M., *Consultor ab actis.*

# Studies and Conferences.

## OUR ANALECTA.

The Roman Documents for the month are:

PONTIFICAL ACTS:—

1. The Sovereign Pontiff grants a plenary indulgence, applicable to the holy souls, to all who, after fulfilling the usual conditions, visit a church or public chapel of the Carmelite Friars on the Feast of the Blessed Franco, a Carmelite whose canonization is in process.

2. Letter of the late Pope Leo XIII, addressed to the Patriarch of Antioch and the Maronite Archbishops, exorting them to return to the true fold.

3. Another letter of Leo XIII, delegating the Babylonian Patriarch of the Chaldees to receive the returning Nestorians back into communion with the Holy See.

S. CONGREGATION OF BISHOPS AND REGULARS answers the questions regarding the color of the habit to be worn by communities of Tertiaries of the Order of Friars Minor; the *sanatio* of the same who have not hitherto worn the distinctive habit of the Order; and the churches and chapels which the faithful may visit for the gaining of the special Franciscan Indulgences.

S. CONGREGATION OF RITES decides for African missionaries certain doubts affecting the Mass and Office of the feast of the dedication of a church on the Sunday after the Octave of All Saints'.

S. CONGREGATION OF INDULGENCES interprets the Brief of July 23, 1857, which indulgenced as *privileged* any altar of the Congregation of the Sisters of Charity of St. Vincent de Paul, as applying to every Mass celebrated thereon.

PONTIFICAL COMMISSION FOR THE PROMOTION OF THE STUDY OF SACRED SCRIPTURE gives directions to Catholic scholars for the solution of certain textual difficulties in the Bible. (See REVIEW for June, page 653.)

## CHURCH EXTENSION.

### I.

*Editor*, THE ECCLESIASTICAL REVIEW:

The article on *Church Extension* in the June number of the REVIEW, by the Rev. Francis Clement Kelley, is, if I may say so, most timely. In my own short experience on the mission, I have met more than once with conditions similar to those which Father Kelley describes.

In 1892 I was appointed pastor of a town in Central Iowa, of more than 2,000 inhabitants. On my arrival there I found no church, no pastoral residence, no church property of any kind, and only five or six nominal Catholic families living in that town with a few Catholic families in the country around. If there had been a church in the place, built years before with the partial aid of a church extension society, such as Fr. Kelley describes, there is no doubt that conditions would be entirely different from those found in that mission in 1892.

In the parish where I am now located, we have people who bear the Irish-Catholic names of Kelley, Higgins, Collins, Griffin, McLaughlin, Murray, Murphy, Crowley, etc., etc., yet making no pretension to Catholicity. I often ask myself: What is the reason of this? The only answer is: (1) Want of assistance in the shape of church extension societies among Catholics, such as the other sects foster; (2) mixed marriages; (3) neglect of religious instruction of the youth in days gone by, a neglect which, it is to be hoped, the recent Encyclical of our Holy Father, Pope Pius X, will remove effectually.

FRANCIS WRENN.

### II.

Father Kelley sends us the following letter, addressed to him by the pastor of the little "shanty" described in the article on the subject.[1] For obvious reasons we withhold the writer's name, as is his wish.

*Rev. and dear Father:*

I received THE ECCLESIASTICAL REVIEW a few days ago, containing your portrayal of "the shanty," and if we cannot be congratulated on its possession, I can at least congratulate you on giving a good descrip-

[1] See THE ECCLESIASTICAL REVIEW for June, page 573.

tion of it. I showed the article to several of the people here, and they could say nothing against it, only that we have a bit of a cellar and stairs leading down to it.

The ground for the new location has been paid for, but the house is still "in spe," but will, I hope, be soon "in re."

We have about $1,200 subscribed, and need nearly $500 yet to build a presentable residence. I can perhaps get $200 of this yet, so if the church extension plan were in operation now, it might be of great assistance.

I sincerely hope that you will succeed in getting the movement before the people and arouse their interest in it, for if put into effect, it is a work that can accomplish much for the preservation of the faith in these scattered missions. Only too often, as is the case here, the faith has well-nigh vanished in the hearts of many. Yet they take a pride in the name of Catholic, knowing as they do the glorious heritage that belongs to that name. Now, if our churches, etc., were presentable, something of which we need not be ashamed in the eyes of non-Catholics,—that pride would ofttimes draw them back, and eventually revive their faith and preserve that of their children. If a start can only be made in the way of improvement in these small places, the indifferent will soon fall into line, and the parish receive new life and vigor; but often, no matter how faithfully the pastor and a few people labor, they can accomplish nothing without outside aid. It is just like the inert rock on the mountain side,—give it a push and onward it goes.

You have pointed out the work done outside the Church, and surely we should be as zealous for our faith as is the non-Catholic for his.

I pray that God may bless you in this work.

N. N.

III.

*Editor*, THE ECCLESIASTICAL REVIEW:

I see that the Rev. Francis C. Kelley, of Lapeer, Michigan, has contributed a rather interesting and serious article to your REVIEW, entitled "Church Extension." This paper is worthy of a studious perusal. We shall all be pleased to read the contributions which, I suppose, are to follow on "his plans for church extension."

Dr. H. K. Carroll's census is mentioned as stating that in 1904 the Methodists gained only 69,244 communicants, but built 178

churches. Some time ago I read suggestions similar to those expressed by Fr. Kelley, and made by a member of the Cleveland Apostolate.

The Cleveland Apostolate was founded twelve years ago, by Bishop Horstmann, especially to do mission work among non-Catholics and negligent Catholics in the country districts. It appears that the institution has filled a long-felt want. Time and again we read of their work in out-of-the-way places. Father Martin writes in the *Catholic Columbian:* "The few Catholics of Mineral City (Columbus Diocese) have Mass every third Sunday and every first Saturday. On the other Sundays, the people meet at the church at the hour of service to sing hymns and recite the Rosary, etc. After this popular service, Sunday-school is taught by the Hon. Charles McGluchey, the Mayor of the city,—or by his wife, a convert of the last non-Catholic mission. The Y. L. Sodality likewise have a meeting each Sunday morning and a social gathering every Wednesday evening at the house of one of the members. It seems to the writer that this solution of the little mission problem where Mass is offered but once or twice a month, is the only one, namely a social organization of the parish, church service at the hour of Mass every Sunday and a Sunday-school in connection with it, not by the shyest girl but by the most representative man in the parish."

The Catholic parish is often very weak in such country places and lamentably lacking in *esprit de corps,* and has besides little social opportunity. On the other hand the country is the stronghold of Protestantism, which contrives generally to make much use of the social element to attract and hold together its church members. According to Dr. Carroll's statistics for 1904, there are over ten million (10,000,000) Catholics with 13,521 priests, and 11,411 churches. There are six million Methodists, with 39,997 ministers and 58,530 churches. These figures suggest how much mission work non-Catholics are doing in the country places.

Putin Bay, one of my island missions, is favored with Sunday services only once a month for about ten months in the year. In the winter, the priest cannot cross from island to island, except in case of sick calls or funerals, when at the risk of his life he is often almost eight hours on the Lake, trying to get through the floating ice, and runs chance of not getting home for a week. There is, however, a minister stationed at Putin Bay and supported by the missions. It is needless to state that every effort is made by him to attract our children and their parents by means of the various parties and other social entertainments.

I formed a Sunday-school six years ago, which is taught by two lady teachers. At the non-Catholic mission we founded a Y. L. Sodality. Each Sunday at 10 A.M. the members of the Catholic Sunday-school and Y. L. Sodality assemble at the church. The more devout elders try to get there also. They sing hymns and recite the Mass prayers and the beads. I was pleased to learn last Lent, that of their own accord they held the Stations of the Cross on Friday evenings.

In the winter evenings, social gatherings are held at their homes. I expect to enlarge the church for the summer guests. In the fall, by means of a movable partition, I intend to provide a meeting room. For man is essentially a social being. The social element is a means of keeping together our Catholic people and their children. The above methods have proved a great boon to my island mission. The summer guests from the cities help the church extension work. I am led to suppose that, if adopted, our methods will produce like effects in the numerous smaller country missions. It is worth while, for, as Father Kelley puts it, "The bone and muscle of American life is growing in the country and in the small town, until it goes forth to city after city with its treasury of power."

A Catholic Church Extension Society kept up by the people of our more wealthy churches would in years to come prove beneficial even in a material way to the city parishes, which are reinforced by recruits from the country districts.

J. P. SCHOENDORFF.

*Kelley's Island.*

Other communications of a similar tenor from priests who have read the article have come to us. These expressions point to the fact that the idea suggested by Father Kelley is likely to become popular. What we desire, of course, is practical suggestions as to the best mode of carrying the proposed system into effect. We should also look for endorsement from members of the Hierarchy.

---

## THE REMOVAL OF A CONSECRATED CHURCH.

*Qu.* May I ask you for an answer to the following questions?

Can a church, which is not entirely built of brick or stone, but only *brick veneered*—that is, a frame building with one single brick lining on the outside—be consecrated?

What if such a building has actually been consecrated, the bishop apparently not being told of the deficiency of the material?

The bishop is now dead. Near the church a new railway depot or station is to be built. The church, moreover, has become too small, so that a fresh site had to be chosen for a new church. What *must* or *may* be done with the old building, once the new is erected?

I shall be grateful for a few lines in answer.

L. V. T.

*Resp.* Since the consecration of a church implies the absolute and permanent dedication of the building to the service of divine worship, the material of the edifice is supposed to be a quality that resists the ordinary elements of destruction. Beyond this the liturgical law does not indicate the requirements for either the construction or dedication to which the consecration is attached. In the absence, therefore, of any positive direction, we should suppose that the above-mentioned church was validly consecrated; and if so, it remains consecrated.

To take down the church, or remove it, requires simply the permission of the Ordinary, who also decides what is to be done with the material—*i. e.*, the stones, wood, etc. These may be utilized for a new church, or for any pious or charitable purpose that is not identified with profane uses, and hence not to be sold to those who might apply them to such profane purpose.

In some diocesan rituals detailed rubrics and prayers are prescribed for the razing of a consecrated church and altar. What is obligatory, however, is the decorous removal of the relics, blessed objects such as pictures belonging to the church or altar, and the designation of the locality, if possible, for such uses as indicate respect for the consecrated character of the spot.

---

## OUR PROTONOTARIES AND OTHER MONSIGNORI.

In the *Motu proprio* of February 21st, of which we published the full Latin text in the June issue of the REVIEW (pp. 612–628), the Sovereign Pontiff refers to certain abuses in the external ministration of ecclesiastical affairs which have arisen from misunderstandings and misinterpretations of titles and preferments originally intended to enhance the respect due to the authoritative functions of the episcopate and the public worship of God.

In order to bring back the proper appreciation of these dignities and to limit at the same time their becoming the source of vain contentions and unwarranted claims of preferments which degrade rather than honor the offices of the Church, the Holy Father enters into some detail touching the insignia which distinguish prelates of honor and by which their privileges are indicated and defined. The aforesaid Pontifical document sets forth the following leading points:

The honorary titles which come, broadly speaking, under the designation *Monsignori* are of four classes, namely, (1) Protonotaries *Participantes;* (2) Protonotaries *Supranumerarii;* (3) Protonotaries *Ad instar;* (4) Protonotaries *Honorarii.*

I. The first class, the number of whose members is limited to seven, form a sort of College resident at Rome and exercising certain fixed offices, as quasi judges in academic and other matters pertaining to ecclesiastical preferment.

Their dress is that of regular prelates,—that is, violet-colored socks, collar, and cassock with fastened trail; a silk belt with double pendant on the left side, a mantelet over the rochet. The biretta is black with a red tuft, the hat also black with silk band of red; of the same color (red) are also the trimmings and buttons of the cassock, and mantelet.

They have a second dress, usually worn at ecclesiastical conferences and solemn audiences, which is called plain (*piano*). This consists of violet socks and collar, a black cassock with red trimmings, a violet belt and a light cloak of violet without trimming of other color. The hat, black, is sometimes ornamented with twelve little tufts attached to ribbons hanging down,—six on each side, and of red color.

They have the privilege of wearing a ring (*annulum gemmatum*) at Mass and all other times. They may celebrate Pontifical Mass with mitre, outside Rome, provided they have the express consent of the Ordinary of the diocese. In these Pontifical functions they are *not* at liberty to use the throne or crozier and cappa; nor may they use the seven candles usual at celebration of Mass by the Ordinary; nor several deacons of honor. They use simply the low seat of the bishop (*faldistorium*), where they may vest. They do *not* say "Pax vobis," but "Dominus

vobiscum"; nor do they impart the triple blessing, nor say the "Sit nomen Domini" and "Adjutorium," but chant only the customary "Benedicat vos," as in ordinary Mass.

In going to celebrate Pontifical Mass they may wear a pectoral cross (over the mantelet); at other times they wear no pectoral cross; nor do they bless the congregation when they enter the church, as bishops do. The pectoral cross worn on these occasions is of gold, having a single gem, and hangs from the neck on a silk cord, with a little tuft at the neck, cord and tuft being of red silk and gold thread.

The mitre is of gold cloth (without gems) or of silk, as the rubrics prescribe for alternate use. If they use a cap under the mitre, the cap is to be black. In celebrating Pontifical Mass they vest at the altar, assisted by a cleric in sacred orders and two acolytes. The use of the Canon, laver, *bugia*, etc., is permitted them not only at pontifical but also at high Mass (*missa cantata*) generally.

These officials, under certain restrictions, enjoy the title of Protonotaries *Ad instar* even after they have ceased to act in their regular capacity of *Participantes*.

II. The second class of Protonotaries are the *Supranumerarii*. Their dress is the same as that of the *Participantes*. When they assist in one of the Pontifical chapels, they wear a violet cape trimmed with red (for summer) or ermine (for winter). They enjoy the privilege of saying Mass in a private oratory (subject to episcopal visitation) or of allowing another priest to celebrate for them. They take part in the preparatory processes of Beatification and Canonization, if called; act as synodal judges and Apostolic Commissaries, etc.; but for this they require in addition the academic degree of doctor of theology or of canon law.

In regard to the right of pontificating at solemn Mass they have the same privileges as the *Participantes*, except that they must put on the pontifical vestments in the sacristy; the other vestments for Mass proper are put on at the altar (*faldistorium*). In presence of the Ordinary, or of a higher dignitary than the Ordinary, they are not to use the Canon at Mass, nor the precious mitre, and they always stand without the mitre whilst the Ordinary vests, etc., for Mass. At solemn Vespers they may wear the mitre, pectoral cross, and ring. They may use the simple

mitre at requiem Masses when they give the Absolution, provided the Ordinary expressly commissions them to sing the Mass; but they are never permitted to give the Absolution when another priest celebrates the Mass. This right is exclusively reserved to the Ordinary. When they celebrate Mass on special feast days (even a low Mass), they may vest at the altar (except taking the pectoral cross and ring). They are always at liberty to use the *bugia* or hand-light, at any Mass.

These privileges are permitted only within the diocese of the Protonotary *Supranumerarius*. Outside his own diocese he acts as Protonotary *Ad instar*, unless, by special sanction of the Ordinary of the place, he pontificates as in his own diocese. But he may always use the *bugia* or hand-light at Mass. In the case of cathedral canons particular ceremonies are assigned according to the local rights of the canons. For these information must be sought in the Chapter books.

It is not permitted to bury Protonotaries *Supranumerarii* with mitre.

III. Protonotaries *Ad instar* are *ipso jure* prelates of the Pontifical Household (which is not the case with Canon Protonotaries of a cathedral church). They are subject, of course, to the Ordinary of the diocese in all other respects, *ad juris tramitem*.

Their dress is the same as that of the Protonotaries *Supranumerarii*. They may pontificate at Mass with the consent of the Ordinary, with the following restrictions: They neither use the *faldistorium* nor the *gremiale* of the bishop. They use silk socks, and sandals with yellow binding, silk gloves, and mitre (without ornament), the flaps fringed with red.

Outside the cathedral church they are privileged to have an assistant priest vested in cope, unless the Ordinary or a higher dignitary is present. They may wear a pectoral cross (in pontificating) of simple gold, without gems, attached to a violet silk cord. They remain at the altar for the chanting of the prayer, etc., of the Mass, and conform in all else to the ordinary mode of a *missa cantata*. They may use the insignia for Pontifical Mass, also at Vespers, by special permission of the Ordinary, for solemn feasts, or processions, or at one of the five Absolutions in solemn exequies as indicated in the Roman Pontifical.

When they assist at solemn Pontifical Mass of another bishop, they may use the mitre, but remain with head uncovered while directly assisting him in any ceremony.

They are buried without the mitre, nor is the same placed on their coffins.

IV. Protonotaries *Honorarii* are appointed by the Holy See only after the Ordinary of the diocese has testified to the following facts: (1) that the proposed member belongs to an honorable family; (2) that he is at least twenty-five years old; (3) that he is a cleric and celibate; (4) that he has the title of doctor of theology, or of canon law or of Sacred Scripture; (5) that he is of good conduct and repute; (6) has done some uncommon services for the good of the Church; (7) that he is likely to do honor to the proposed dignity.

Vicars General have the title and privileges of this class of Protonotaries by right during the whole tenure of their office as Vicars.

Their dress is black cassock (with unfolded train); silk belt with double pendant on the left, *rochet*, mantelet, and biretta, all black. They do not genuflect, but only bow to the bishop or the cross; and are incensed *duplici ductu*.

They say Mass as ordinarily, but have the right to use the *bugia* or hand-light.

The document adds some points regarding other prelates of the *Roman Curia*. These are distinguished by a violet tuft on their biretta, and a violet band round their hat. They too use the *bugia* at Mass.

---

## COMMEMORATIO SS. SACRAMENTI EXPOSITI.

*Qu.* Will you kindly let your readers know: (1) when the *Oratio SS. Sacramenti Expositi* is to be recited or omitted; (2) what is its place among the *orationes votivae;* (3) in what manner it is to be recited?

*Resp.* I. During the Forty Hours' Devotion: (*a*) The commemoration of the M. Bl. Sacrament is to be made at every High Mass celebrated at the altar of Exposition.

(*b*) It is *not* to be made in a low Mass celebrated at any altar, even at that of Exposition, or in a High Mass celebrated at any

altar other than the altar of Exposition on feasts *dupl. 1ae* or *2ae classis*, on Palm Sunday, and on the vigils of Christmas and Pentecost.

(*c*) These days excepted, it must be made in every Mass, High or Low, celebrated at any altar of the church.[1]

II. At all other public Expositions:

(*a*) It is to be made in every High Mass celebrated at the altar of Exposition.

(*b*) It is not to be made in a low Mass, celebrated at any altar, even at the altar of Exposition, or in a High Mass, celebrated at any altar other than the altar of Exposition on feasts *dupl. 1ae* or *2ae classis*, on Palm Sunday, on the vigils of Christmas and Pentecost, and at a solemn votive Mass *pro re gravi* (S. R. C., Aug. 7, 1880, n. 3517).

(*c*) These cases excepted, it *may* be made in every low Mass celebrated at any altar of the church, and in High Mass celebrated at any altar other than the altar of Exposition.[2]

3. It is never made on account of the *private* Exposition of the Blessed Sacrament.

In answer to the *second* question: The Commemoration of the Blessed Sacrament must be made after all the commemorations prescribed by the rubrics. It may not take the place of the common commemoration, which is marked *ad libitum* (S. R. C., February 16, 1737, n. 2327 ad I). It is to be made before all the orations *late dictae*, even if they be of a higher dignity, *e.g.*, if the *imperata* be *de Spiritu Sancto*, that of the Blessed Sacrament on these occasions must precede it.

In answer to the *third* question:—

1. *Regularly* the commemoration of the Blessed Sacrament is made under the second conclusion. Hence, (*a*) on a double feast, which has only one proper oration, the commemoration will come under the second *Oremus;* (*b*) on a double feast, which has

[1] If the Exposition of the Forty Hours' Devotion takes place in the basement of the church, the commemoration of the Blessed Sacrament *may* be made *servatis rubricis*, at the Masses celebrated in the church above the basement (S. R. C., February 27, 1847, n. 2943 ad II).

[2] The commemoration of the Blessed Sacrament is omitted *ratione identitatis mysterii* on the feasts of the Passion, Holy Cross, Most Holy Redeemer, Most Sacred Heart, and Most Precious Blood (S. R. C., July 3, 1896, n, 3924 ad IV).

more than one oration, it will come immediately after the special commemoration under the second *Oremus;* (*c*) on a semi-double feast, it will come immediately after the commemoration prescribed by the rubrics, *i. e.*, in the *fourth* place, to which the *imperata*, if any be prescribed, may be added; (*d*) in a Mass of the simple rite, it will again come immediately after the commemoration prescribed by the rubrics, *i. e.*, in the *fourth* place. If there be an *imperata*, the *imperata* will occupy the *fifth* place, and after it the celebrant *may* add two votive orations *ad libitum*, to bring the number, which in this case must be uneven, up to seven.

2. It was said above that *regularly* this commemoration should come under the second *Oremus.* There are, however, some exceptions:— (*a*) on feasts dupl. $1^{ae}$ or $2^{ae}$ *classis*, on Palm Sunday, on the vigils of Christmas and Pentecost, and in solemn votive Masses *pro re gravi* in a High Mass celebrated at the altar of Exposition, the commemoration of the Blessed Sacrament is added to the substantial oration of the Mass *sub unica conclusione.*

But if on feasts *dupl.* $1^{ae}$ or $2^{ae}$ *classis* a special commemoration is to be made, the commemoration of the Blessed Sacrament is added to the special commemoration under the second *Oremus*, *e. g.*, if the feast of SS. Peter and Paul (*dupl.* $1^{ae}$ *classis*) falls on a Sunday, and the High Mass is celebrated *Coram Sanctissimo*, the order of the orations will be—(*a*) *Oremus*—oration of SS. Peter and Paul—conclusion; (*β*) *Oremus*—oration of the Sunday, followed immediately by the commemoration of the Blessed Sacrament—second conclusion.

(*b*) At Forty Hours' Devotion it frequently happens that the solemn votive Mass of the Blessed Sacrament at the Exposition and Reposition cannot be celebrated because the day is privileged, or the feast celebrated on that day is a *dupl.* $1^{ae}$ or $2^{ae}$ *classis.* In this case, the commemoration of the Blessed Sacrament is *invariably* added to the substantial oration of the Mass, which is celebrated under one conclusion: If the commemoration of a Sunday is to be made on such a day, it is done *sub distincta conclusione.*

## GENUFLECTION AT PRIVATE EXPOSITION OF THE BLESSED SACRAMENT.

*Qu.* When there is *private* Exposition of the Blessed Sacrament, must a priest make a double genuflection when passing the altar of Exposition?

*Resp.* Yes. *Debent omnes genuflectiones observari quae alias observantur coram SSmo. Sacramento publice exposito, et non velato* (S. R. C., Dec. 22, 1753, n. 2427 ad X).

---

## THE MASS ORDO OF THE CONVENT CHAPLAIN.

*Qu.* A secular priest is chaplain for a community of Franciscan Sisters who say the Little Office of the Blessed Virgin daily, but say the regular Divine Office only on certain feast days, and have of late suspended it entirely (though perhaps only temporarily) for want of a sufficient number of Sisters. Their chaplains have hitherto followed the Franciscan *ordo* in saying Mass in their chapel, and the Sisters desire the custom continued; but, as they do not say the regular Divine Office every day, should not the chaplain follow the *ordo* of the diocese? Given the above circumstances, is the chaplain (1) allowed to follow the Franciscan *ordo?* (2) is he obliged to follow it?

*Resp.* Unless the Sisters (presumably Tertiaries) have a special Rescript of the S. Congregation, authorizing them to retain the Calendar of the Primary Order of Friars Minor for their chapel, the Mass must be said according to the diocesan calendar. If their chapel is moreover open to strangers (a public oratory), the Rescript would have to be recognized by the Ordinary of the diocese. This conclusion we deduce from the fact that such concessions have been made as exceptional. (Cf. *Act. Minorit.*, XVII, p. 123, April 1, 1898, *apud* Wapelhorst.)

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

A BOSTON interviewer proposed three questions to Professor Harnack on the occasion of his visit to America. (1) What aim have you in your historical studies? (2) Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought? (3) What do you think of the Abbé Loisy? The professor answered the questions, but not to his own satisfaction. So when he had reached Yale University, and the students called for a speech, he answered the questions more deliberately. The result may be seen in the last number of the *Yale Divinity Quarterly*.

**1. What aim have you in your historical studies?**—Professor Harnack believes that the historian has no business to have an aim. His sole business is to ask questions, and if the inquiry is successful, he must publish the results whether they agree with his own wishes or not. Harnack probably knows that not everybody will agree with him. Messrs. Rivington have begun the publication of a Church History in eight volumes; the series is to be ruled by the purpose to demonstrate the divine origin and the continuous unity of the Church. The Rev. W. H. Hutton has undertaken its editorship, and the Rev. Leighton Pullan, Fellow of St. John's College, Oxford, has brought out the volume that is second in order, carrying the period from 98 to 461 A. D. What difference does it make to the reader whether Mr. Pullan writes with a purpose or not, provided he gives the whole truth and nothing but the truth? It is true that some historians find this to be a bitter pill to swallow. The reader remembers that David F. Strauss had a special purpose in his historical studies. And it was this purpose that made him change the supernatural character of Christianity into mythology, though it was a mythology with a deep philosophical meaning.

But why slay the slain? Because the slain have revived in two formidable representatives, Prof. D. H. Gunkel, of Berlin, and

Prof. W. Bousset, of Göttingen. Their organ is entitled *Forschungen zur Religion und Literatur des Alten und Neuen Testaments.* The fascicle or rather the volume of the series published first in time is really second in order. Its author is W. Heitmüller, its title *Im Namen Jesu.* The contents showed such a preponderance of questions belonging to the field of Comparative Religion that one had every reason to fear for the treatment of revealed religion by writers so deeply imbued with the principles of rationalism. This fear is more than justified by Professor Gunkel's own contribution to the series, entitled *Zum religionsgeschichtlichen Verständnis des Neuen Testaments.*[1] Positive divine revelation is not merely ignored in Sacred Scripture; it is openly denied. It cannot be expected that writers of this school should be the genuine channels of historical truth, in spite of their pronounced purpose in writing. Dr. Jos. Sickenberger, of Munich, has contributed a clear analysis of their tendency to the *Biblische Zeitschrift.*[2]

R. Beth has given us a study on the essence of Christianity and modern thought.[3] The writer shows the insufficiency of Troeltsch's method. This latter scholar endeavors to determine the essence of Christianity without regard to its supernatural character.—Fr. Fontaine, too, is convinced that the supernatural character of religious facts and convictions cannot be disregarded in the interest of purely historical considerations.[4] M. Dubois is of opinion that one may really abstract from the supernatural character of facts and convictions, and still write a satisfactory history of Biblical Religion.[5] The difference between Fontaine and Dubois is one of method, not of substance.—What has been said is sufficient to prove the practical difficulty of the first question proposed to Professor Harnack by his Boston interviewer. If Harnack said that he aimed at establishing the Faith, he would be called an apologist; at the same time, he could neither truthfully nor prudently say that his aim was to destroy the Faith.

[1] Göttingen: Vandenhoeck & Ruprecht.

[2] 1904; 56–66.

[3] Das Wesen des Christentums und die moderne Denkweise; Leipzig, 1904, Deichert; iv—135.

[4] La Théologie biblique ou l'Histoire de la Religion biblique; *Science catholique*, May, 1904; *Revue du Clergé français*, xxxviii, 541–550.

[5] *Ibid.*, pp. 660 f.; xxxix, 109 f.; 209–212.

2. **Is there an historical kernel in the Gospels, and were the Gospels the product of Greek thought?**—Here we have a double question. The first part is the question of an unbeliever, and of a most ignorant and stupid unbeliever at that. "When I heard the question," says Harnack, "I first felt indignant and ashamed; and then I asked myself, What can I do to make such a question impossible ten years hence?" The second part of the question implies hardly any greater erudition than does the first. The interviewer wants to know whether the Gospels are the product of the Greek mind, of Greek mythology and philosophy, or originated in Palestine. Harnack expressed his firm conviction that the Synoptic Gospels are almost entirely a product of the Jewish Palestinian mind.

(*a*) **The Historical Kernel in the Gospels.**—S. L. Bowman has recently published a work in defence of the historical character of the New Testament.[6] He appeals to the testimony of the worst enemies of Christianity who lived in the first three centuries of our era, to the contemporary Christian writers of fame who lived in different countries and different surroundings, to the recently discovered evidences consisting of ancient documents, monuments, inscriptions, coins, and relics of Christian art.—M. Meinertz gave a lecture in the *Aula* of the Strassburg University on the occasion of the first theological degrees conferred by the institution. He examined the method and results of Gunkel's historical studies, and found the latter wanting on account of their anti-supernatural bias.[7]—P. Feine has written a work in which he emphasizes the difference between Christianity and the various religions among which it originated. It is true that Christianity could originate only in the soil of the Jewish religion; at the same time, the Jewish idea of the Messias is only a very inadequate expression of what Jesus really was. St. Paul and St. John could have derived their picture of Christ only from the historical Jesus who died and rose again.[8] Gunkel's method and results have also

[6] Historical Evidence of the New Testament; Cincinnati, 1904, Jennings & Pye; 2—372.

[7] *Strassburger Diocösenblatt*, 1904, 137-148; also, Strassburg, 1904, Le Roux.

[8] Das Christentum Jesu und das Christentum der Apostel in ihrer Abgrenzung gegen die Religionsgeshichte; Christentum und Zeitgeist; Hefte zu "Glauben und Wissen"; Heft i, Stuttgart, 1904, Kielmann; iii—62.

been impugned by v. Schwartz who confines his study, however, to the Easter message.[9]—The historical character of the New Testament is supposed in W. Th. Lynn's little work entitled "New Testament Chronology."[10] The principal events recorded in the New Testament are arranged under their probable respective dates.—R. Steck[11] and B. Harms,[12] too, have contributed studies confirming the historical character of the New Testament writings. The former impugns Kalthoff's *Christusproblem;* the latter writes against Wernle's *Anfänge unserer Religion.* Both studies are brief and to the point.

(*b*) **Were the Gospels the Product of Greek Thought?**—E. Sachsse has written on the *Logoslehre bei Philo und bei Johannes.*[13] It may be that St. John was acquainted with the Alexandrian idea of the *Logos,* and that he applied this expression to the pre-existing person of Christ in order to explain the mystery of the Incarnation to the pagans. But Greek philosophy had no influence on the picture of Jesus as portrayed in the Gospel. Christ's own words and the experience of the Evangelists are the only sources of this portion of the Gospel.—Niebergall describes the origin, development, history, and decline of the Mithra religion. He finds in it the character of a divine revelation, and follows on the whole Cumont's *Forschungen.*[14]—Van den Bergh van Eysinga believes that he has discovered vestiges of Buddhist influence in the Gospels.[15] But the writer has been answered by H. Oldenberg.[16] The latter maintains that there is no proof and hardly any probability for the opinion that our canonical Gospels were influenced by India.—P. Fiebig believes that Christ's similitudes

[9] Die Osterbotschaft in religionsgeschichtlicher Beleuchtung; Studierstube ii, 595–600.

[10] London, 1904, Bagster; 37.

[11] Die Entstehung des Christentums; *Protestantische Monatshefte,* viii, 288–296.

[12] Falsche und wahre Grundlinien über die Entstehung des Christentums; Gütersloh, 1905, Bertelsmann; 48.

[13] *Neue kirchliche Zeitschrift,* xv, 747–767.

[14] Mithra und Christus; *Christliche Welt,* 1904, 750–756.

[15] Indische Einflüsse auf evangelische Erzählungen. Mit einem Nachwort von E. Kuhn; Forschungen zur Religion und Literatur des Alten und Neuen Testamentes, 4; Göttingen, 1904, Vandenhoeck, vi—104.

[16] *Theologische Literaturzeitung,* xxx, 65–69.

are original as to their contents, but not as to their form.[17] Their form resembles that of similar literary expressions found in the Mechilta, though it is superior to them. J. G. Tasker reviews this theory in the *Expository Times*,[18] in an article entitled "The Talmud and Theology."—T. Whittaker is one of the most radical opponents of Christianity. In his work entitled "Origins of Christianity," [19] he pretends to give only an outline of van Manen's analysis of Pauline literature. But, according to the *Hibbert Journal*,[20] he bases Christianity on a formation of legends and myths. Before the fall of Jerusalem he admits the existence of an only undefined religious worship and of an indefinite Messianic hope. Only after 70 A. D., were the life and character of Jesus invented on the occasion of the rise of a new religious sect. The development of this myth reaches up to 100 A. D. After this date begins our New Testament literature.—A. Danzinger too has written about "Jewish Forerunners of Christianity." [21]—Here we may also mention E. Nestle's note on the Aramaic name of the proselytes.[22] J. Elbogen's study concerning the Pharisaic concepts of God and man,[23] Laffay's thesis on the Sadducees,[24] Hilgenfeld's article on the Essenes,[25] and Billerbeck's treatise on the synagogal idea of a preëxistent Messias.[26]—The question whether our New Testament books were influenced by profane literature must be kept apart from a question considered by A. Seeberg. His work is entitled indeed "The Gospel of Christ," [27] but he en-

[17] Altjüdische Gleichnisse und die Gleichnisse Jesu; Tübingen, 1904, Mohr, vii—167.

[18] xv, 187-189.

[19] London, 1904, Watts, 232.

[20] iii, 207.

[21] London, 1904, Murray, pp. 341.

[22] Zur Aramäischen Bezeichnung der Proselyten; *Zeitschrift für neutestamentliche Wissenschaft*, v, 263 f.

[23] Die Religionsanschauungen der Pharisäer mit besonderer Berücksichtigung der Begriffe Gott und Mensch; Berlin, 1904, Poppelauer, vii—88.

[24] Lyons, 1904, Vitte, pp. 95.

[25] Die Essäer ein Volksstamm; *Zeitschrift f. wissenschaftliche Theologie*, xlv, 294-315.

[26] Hat die alte Synagoge einen präexistenten Messias gekannt? Nathanael, xix, 4, 5.

[27] Leipzig, 1905, Deichert, iv—139.

deavors in it to find the oldest formula of the Christian confession of faith. The analogy of the Jewish baptism of proselytes impels the writer to assume among Christians too a formula of faith besides the norm of morality contained in the "Two Ways." The contents of this formula he believes to have extended to the Death and the Resurrection of Jesus and to other facts connected with our Redemption. Had not Christ Himself pointed them out as constituting the Gospel which must be preached to all nations?—Thus far we have indicated some of the recent literature bearing on the second question proposed to Professor Harnack by his Boston interviewer.

**3. What do you think of the Abbé Loisy?**—This question is not as dead an issue as some of our readers may at first imagine. The literature connected with Loisy's case has grown to be very considerable. We shall here enumerate only some of the principal works or articles on the subject. G. Bonaccorsi accurately compares the views of Harnack with those of Loisy.[28] He equally rejects Harnack's rationalism and Loisy's subjectivism. He impugns, *e.g.*, Harnack's restriction of the kingdom of God to the interior condition of the soul, and Loisy's purely eschatological view of the same subject.—Fr. E. Polidori compares in a series of articles the Christianity of the Gospel with that of Loisy.[29] The writer maintains, *e.g.*, that Jesus claims at least six times in the Synoptic Gospels to be the natural Son of God, and that only a perverse will can deny this.—P. Gardner in an article entitled "M. Alfred Loisy's Type of Catholicism"[30] expresses the opinion that "with all his clearness of thought and sincerity, M. Loisy is in some respects a visionary." He is a fair exponent of the English Protestant attitude toward Loisy's position.—Fr. v. Hügel has published a study on the Loisy question which is according to Holtzmann[31] a *via media* between Loisy and the philosopher Blondel.[32] The Fourth Gospel gives the picture of Christ into which

[28] Harnack e Loisy o le resenti polemiche intorno all'essenza del cristianesimo; Florence 1904, Libreria ed. Fiorentina.

[29] *Civiltà Cattolica*, LV, iii, 129–140; 405–419; iv, 17–29; 160–181; 402–413; etc.

[30] *The Hibbert Journal*, iii, 126–138.

[31] *Protestantische Monatshefte*, ix, 8.

[32] Du Christ éternal et de nos christologies successives: La Chapelle, Montligeon.

the historical Jesus has developed in the consciousness of the Church. Thus we have two states of one and the same person.—An article in the *Contemporary Review*,[33] signed *Voces Catholicæ* and entitled "Professor Loisy and the Teaching Church," considers it quite possible that a successor of Pius X, after about fifty or a hundred years, should raise Loisy to the rank of a Doctor of the Church.—A contributor to the *Hibbert Journal*,[34] who signs himself *Romanus*, regards Loisy as the only contemporary writer who defends the Catholic position scientifically from an historical and a rational point of view.—H. C. Corrance has written an article for the *Hibbert Journal*,[35] entitled "Progressive Catholicism and High Church Absolutism." He admits that Loisy's view of the origin of the Church is quite different from the traditional one; at the same time, he believes that Loisy's development theory renders possible the full acceptance of historical and Biblical criticism without any surrender of the Church's faith.—Six essays entitled *Lettres Romaines*[36] defend Loisy's ideas. Jesus may be the founder of the Church and still have made a mistake as to the time of the second coming. Christian dogma is unchangeable *a priori*, not *a posteriori*.—L. Coquelin finds in the case of Loisy a laudable sign of a reawakening among Catholics of Biblical exegesis according to historical methods.[37]—P. Sabatier is of opinion that Loisy's works will effect a total transformation even in the field of Protestanism.[38]—G. Frémont has written in *La Femme Contemporaine*[39] with a view of explaining the difference between the Gospel of St. John and the Synoptic Gospels. He tells us that what is peculiar to St. John could not be written at the time of the earlier Evangelists. It would have endangered Mosaic monotheism.—M. J. Lagrange has published an open letter addressed to P. Batiffol.[40] The eminent writer does not wish to endorse all that Loisy's critics have said against him, but he in-

[33] lxxxv, 224-244.
[34] ii, 386-390.
[35] ii, 217-234.
[36] *Annales de philos. chret.*, 3 sér., iii, 349-359; 473-488; 601-620.
[37] *Rev. Univ.*, March 15, 1904.
[38] *Rev. chrét.*, January 1.
[39] January, 1904.
[40] *Bull. de litt. eccl.*, 1904, 3-26.

sists that the Gospel narratives have been taken from the living tradition of the Church.—In his turn P. Batiffol addresses an open letter to L. Janssens, in which he shows that Jesus identified His disciples neither with the Kingdom nor with Israel.[41] He viewed them as a flock of which He himself was the shepherd, and which was to be fed later on by the Apostles with Peter at their head. This flock Jesus called the Church. Thus Loisy's views of the Kingdom and the Church are shown to be false.—The open letter method appears to have become infectious. E. Portalié too addressed an open letter to v. Hummelauer[42] in which he attacks Loisy's views of dogmatic development.—J. Bricout in his turn criticises Loisy's critics.[43] He objects especially to a classification of Loisy with A. Sabatier. Another review of the anti-Loisy literature has been published by T. M. Pègues in the *Revue Thomiste*.[44]—Among other writers against Loisy may be named Merklen,[45] Knabenbauer,[46] Esser,[47] Emonet,[48] Leduc,[49] Fontaine,[50] and Monchamp.[51]

But thus far we have not given Professor Harnack's answer to the question of his Boston interviewer, "What do you think of the Abbé Loisy?" The Professor answered that the Abbé is both a very devoted Catholic and a very advanced critic. He is a more thoroughgoing Catholic than the Pope or the Jesuits, and a more advanced critic than most Protestants. And how does he combine the two? He does not combine them; he keeps them apart. This is the peculiarity of Loisy's position, and its impossibility.

Loisy is not the only one who endeavors to separate the Christ of history from the Christ of the Church. In September, 1903, Professor Pfleiderer delivered a lecture before the International Theological Congress at Amsterdam, on the "Early Christian

[41] *Ibid.*, 27–61.
[42] *Ibid.*, 62–143.
[43] *Rev. du clergé franç.*, xxxvii, 449–481; xxxviii, 244–272.
[44] 1904, March–April.
[45] *Rev. August.*, iii année, iv, 5–51.
[46] *Stimmen*, lxvi, 145–165.
[47] *Beil. z. Germania*, 1904, 57–60; 65–69.
[48] *Études*, xcviii, 737–758; xcix, 25.
[49] *Rev. du clergé franç.*, xxxvii, 303–305.
[50] *Ibid.*, 333; xxxviii, 541–549; *La Vérité française*, January 10, February 22.
[51] *Nouv. Rev. théol.*, 1903, 579–599; 1904, 5–12; 62–70, etc.

Conception of Christ." The lecture has since then been expanded into a book,[52] and the division of our concrete Christ is now complete. The Professor believes that it is not as yet possible to write the life of the Jesus of history. The Christ of the Church is dealt with more easily. He has grown out of the myths and legends that are the common property of all the world's different religions, of Judaism, Hellenism, Mithraism, Zoroastrianism, Buddhism, and the Græco-Egyptian religion. In the development three stages may be noted: (1) The stage of the Man-God, or the apotheosis of a man; it consists in the adoption of Jesus as the Son of God. (2) The stage of the God-Man, or the incarnation of a God; St. Paul regards Jesus as the Son of God, not by virtue of adoption, but of the incarnation of a personality preëxisting in heaven. (3) The combination of the first and second stages; Jesus is conceived by the Holy Ghost, born of the Virgin Mary, and thus attains to the full stature of the Godhead.

We do not wish to say that there are many recent writers who separate thus clearly the Christ of history from the Christ of the Church. At the same time, it must be confessed that several critics of note hesitate to identify the historical with the ecclesiastical Christ. W. H. Walker[53] believes that the Christ of the Synoptists is merely united with God, the Christ of St. Paul demands a preëxistence, the Christ of the Epistle to the Hebrews is a mediator between God and man, the Christ of St. John is God.—W. Bousset too insists on explaining the Christian religion as the result of a religious development such as may be found in the field of Comparative Religion.[54] Writers like Nösgen[55] show that the essence of the religious and the peculiarities of the Christian Faith are so many valid arguments against the theory which sees in the New Testament nothing but the outcome of development. But we are afraid that the Comparative Religion fad must run its course, before solid arguments against its validity can find a hearing.

[52] London: Williams & Norgate.

[53] *The American Journal of Theology*, viii, 452–469.

[54] *Theol. Rundschau*, vii, 265–277; 311–318; 353–365.

[55] *Neue kirchliche Zeitschrift*, xv, 974–987.

# Criticisms and Notes.

THEOLOGIA MORALIS FUNDAMENTALIS (Tomus Secundus Synopsis Theologiae Moralis et Pastoralis) ad mentem S. Thomae et S. Alphonsi, hodiernis moribus accommodata. Auctore Ad. Tanquerey. Desclée, Lefebvre et Soc. Tornaci (Belg.), Insulis (Lille), Parisiis. 1905. Pp. 339.

A few months ago we commended Father Tanquerey's volume on the subject of Justice as a decided advance in the making of modern theological manuals for the use especially of our seminarists. A previous volume, issued in 1902, but to be placed last in the order of topics as arranged by our author, had dealt with the Sacraments of Penance, Matrimony, Orders. We have now that part which treats of the Last End, Human Acts, Laws, Conscience, Sin and Virtue. One more instalment is needed to complete the work; this is promised for the autumn and will contain the Precepts of the Decalogue not explained in the chapters on Justice and the Precepts of the Church.

The author has faithfully labored to do what his title-page promises, namely, to adapt the principles taught by St. Thomas and St. Alphonsus to our present conditions. In the first part he discusses the basis of morality, the ultimate and permanent rule of moral activity as taught by the ordinary and special revelation of human consciousness, experience, and Christian law; and he contrasts these laws and their effects with the claimed results of utilitarianism, particularly in that form which is known as evolutionism, as well as the kindred ethical vagaries of Kant and the modern stoics or so-called "independent ethical" culturists. Having given the student a demonstrated rational foundation by setting forth the purpose and quality of life, the author examines the means which man has at his disposal for the attainment of this purpose. And here he does not confine himself simply to an exposition of the "classical loci" to which St. Thomas and others who follow him have traced the various causes that affect human liberty, such as error and ignorance, violence, habits, and passions. Father Tanquerey enters into the somewhat newer questions of heredity, of temperament as influenced and character as developed by education; he examines what modern psychologists have termed the diseases of the will, the nerve-troubles influencing the

judgment no less than the will, and the mechanical forces that operate through hypnotic and other suggestive mediums. This is indeed an important phase of moral discipline, and the graduate in ethics and special theology which trenches on the domain of free will operations, cannot, to-day, afford to ignore certain indications furnished by studies of neuropathy, hypnotism, and kindred experimental sciences.

Closely connected with the question of morality in human acts is the discussion *De Conscientia*. Here too our author shows his independent and practical judgment. Speaking of the training of the conscience, and the principles directing it which are derived from experience, Father Tanquerey is led into a comparison of the different systems of *Probabilism* advocated by separate schools in theology. From the confusion which the controversies create as a rule in the mind of the student, especially one who is not *a priori* addicted to swear by his *magister*, our author saves one very concrete and clearly to be approved maxim. Whatever system, he says, you may adopt, remember that *a probable opinion is not the highest standard to be habitually followed by the good and sincere Christian; for a probable opinion only indicates the minimum which may be allowed to a penitent who is not disposed to do more.*

A further point on which our author appears to turn the searchlight with a more or less practical result, is the *Biblical* and *Patristic* concept of sin. Catholic moralists and, as a result, confessors and directors of consciences, have by a gradual process of assimilation of judgment upon prescribed lines, been led to estimate sin by a fixed standard of weights and measures. The student of moral theology training himself for the task of confessor has thus come to look upon penitents much as a custom-house officer looks upon persons who present themselves with taxable or contraband goods. Something is indeed left to his discretion, but the bulk and quality of the object presented is classified and ticketed according to a permanent scale. "To eat more than six ounces at breakfast on a fast day is a mortal sin," says your casuist, and as if God had given him a balance for appraisement, the young confessor pronounces his judgments, forgetful that the motive of an action is that element which constitutes its malice, and that to pronounce death sentence upon a soul requires demonstration of the intent with malice to kill. It is this method of stencilling the dicta of moral theologians as practical rules of life, instead of making them merely precedents for estimating the probable intention and bent of the will in a given direction, which has brought

the art and science of casuistry into not unmerited disrepute. Scrupulosity would be less frequent in the world, if the practice of the confessional and the direction of consciences generally were conducted upon the common sense principles that guided the saintly Christian priests who lived before the days of Lugo, Sanchez, Laymann, and Sporer. Not as if these and the splendid theologians that followed them down to the time of St. Alphonsus and beyond, had labored in vain or were mistaken in applying the scholastic methods to the study of soul aberrations. Not at all. They did valuable work, necessary work, which still avails as a discipline for the proper guidance of consciences. But the matter which these learned students of human conduct brought together for illustration is not to be misapplied by way of legislation. It was meant to offer topics for the deduction of principles, and not for the formulating of precepts, save in a remote way; and this phase is practically neglected in the training of our students, as is evident from the narrow-lined discussions about mortal and venial sin which one hears occasionally from the pulpit, and reads in pamphlets and books intended to rouse the consciences of the lax.

Whilst Father Tanquerey recalls the vital distinction in these matters—although one wishes he might have done so even more emphatically—he insists upon the warfare against the sources of actual sin, that is, the eradication of vices by methods of right public living as well as individual teaching. He points out the destructive influences of alcoholism and drunkenness, and suggests the means at the command of the confessor and pastor of souls to counteract and diminish these influences.

Altogether the volume deals with topics that cannot be justly estimated in their practical importance by a brief review. We repeat our formerly expressed conviction that among recently issued textbooks of theology, those of Father Tanquerey touch the real issues with which our clergy have to deal. Some later writer may improve upon the exposition of the themes still largely encompassed by traditional practices and views which lack the recommendation of being at present applicable, and which, like the prerogatives of royalty, resting upon a legitimate origin and principle, have come to be in many cases merely the methods of "mint and cummins" and "handwashing" and "Sabbath prohibitions" which our Lord condemned, not because they were without a plea, but because they were made to supersede the obedience to the Law in truth and in spirit.

**REGULAE VITAE SACERDOTALIS neo-presbyteris compendiose propositae. Auctore L. J. Mierts, S.Th.D., etc. Mechliniae: H. Dessain. Pp. 206. (Benziger Bros.)**

There are *Rules of Life for a Priest* that may be admired, and there are Rules of Life that can be kept, especially if the "neo-presbyter" begins their practice, as P. Mierts directs, from his first entrance into missionary activity. In no case will the energy of a good resolution at the retreat for ordination or after the appointment to a responsible charge in the pastoral life, outlast the remembrance of the motives that prompted the fervor of a noble beginning. We need reminders, and reminders that call forth reflection. To induce reflection we have treasures of ecclesiastical and spiritual wisdom, whole libraries of excellent works like *Jesus Living in the Priest, The Ambassador of Christ, The Eternal Priesthood, The Young Priest, Directorium Sacerdotale,* and much else that is valuable for spiritual reading exclusively addressed to the priest. These books we buy as they are announced and recommended; we read them partly or entirely—once. Then we know what is in them, and saying "*haec olim meminisse juvabit,*" we put them on the shelf, to take them down again when we go to Retreat, where perhaps the Father "who gives the Retreat" has the book read in the refectory or the chapel. Then for another year or more we wait to have the scalpel inserted between the nerve bundles of our pastoral consciences, to be aroused to an actual sense of duty beyond that which is habitual, that is to say, habitually weak and apathetic.

What we need always is a little vest-pocket stimulant, to be taken like an occasional quinine pill, to counteract the effects of the miasmic atmosphere in which we live and work; for the priest labors much in the regions of spiritual sewers and moral excavations; as a physician of the soul, he has to deal with sin and unconscious habits of vice and disorder which leave their taint upon the hand that feels the pulse, and create the foul air that enters with his breathing into his own system. He needs tablets to counteract the septic processes around and within him, tablets which he must carry about with him for constant use, to guard himself against contagion and to tone up his vital spirits.

Something of this sort does Dr. Mierts provide for the young cleric who enters upon his priestly duties. He himself is the rector of a seminary; he knows the elements that make and mar the ecclesiastical career; he knows the world; and he knows what is needed for the

mind and heart of him who sets out with the weapons of sacerdotal ordination to combat the secular spirit which draws souls to destruction. The little volume, all the more valuable because it is so small, contains a brief synopsis of the priest's duties toward God, his neighbor, and himself. They are not merely summarized trite reflections, but they are pointed with reference to actual circumstances, and suggest the ways in which a young priest may and should take part in the furtherance of social progress, in methods of unifying the works of the Church, of teaching, of sanctifying by practical coöperation. It is good Latin, and if it commands slow reading on that account, the thoughts will for the same reason sink probably more deeply into the mind. In any case, one who comes fresh from the seminary will find it a definite help in harmonizing his life with the pattern suggested to him in the liturgical functions and in the sacramental ministrations which appeal through the language of Mother Church to every dutiful priest.

**GUIDE TO CATHOLIC CHURCH MUSIC.** By John Singenberger. With an Introduction by the Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee. St. Francis, Wisc. 1905. Pp. 276.

**REPERTORY OF CHURCH MUSIC.** No. I. Prepared by the Rev. Henry Tappert (Covington). The Dolphin Press, Philadelphia. 1905. Pp. 64.

The Archdiocese of Milwaukee has been for years identified with the leadership among the American clergy in the work of raising the standard of ecclesiastical chant in our public worship. Its diocesan seminaries, one for clerics, the other for teachers, have trained and maintained not only a "schola cantorum," such as the Holy Father recommends for cathedral churches, but also have equipped and sent out men capable of training others in the art of liturgical chant, and filled with enthusiasm in defending its merits. Professor Singenberger has spent his life in the task of teaching and supervising; his ability and his devotion to the work are unquestioned; and long before the present agitation arose to make our Bishops and Pastors alert in seconding the movement of reform, did the editor of the *Cæcilia* and the *Echo* strive to excite the proper interest and prepare the material for effecting the introduction of more sober and becoming methods in our liturgical service.

It is not for us here to inquire why so much generous activity did not meet with all-sided applause and coöperation. The fact remains

that beyond a limited attempt, for the most part among the German clergy, and the organists trained in the Normal School of St. Francis Seminary, very little interest was taken, proportionately to the scope of the work and the need of reform. This fact did not, however, lessen the zeal of the men who had combined to work out the various problems that confronted those who were disposed to have the liturgical services carried on in the prescribed manner of the typical editions.

One of the effects of the work was a catalogue or *Guide* in which were to be found the works recommended by the chant schools of Ratisbonne and other ecclesiastical centres where the Medicean editions of the liturgical texts had been adopted, under the approbation of Pius IX and Leo XIII. The present *Guide* was first issued fourteen years ago, and contains all the standard compositions which the Cæcilian Society had judged to come within the scope of true ecclesiastical music. It is needless to say that Professor Singenberger has not merely reprinted the first edition, but that it has been enlarged, amended, and made available for up-to-date use. Originally the late Bishop Marty, a Benedictine of the Swiss Province, and therefore an advocate of the ancient standard in musical as in other ecclesiastical arts, wrote a preface to the *Guide*. It is here reprinted and presents an exhaustive exposition of the requirements for the proper execution of the Gregorian and other chant suitable to the divine service. He recalls the canons of the Church and in particular the Decrees of the Plenary and Provincial Councils which enjoin upon us here in America the observance of practically the same rules as are emphatically insisted upon by the Holy Father. Archbishop Messmer, in his introduction, gives fresh point and new legislative force to the previous recommendations. He reviews the enactments of the Councils of Baltimore and applies to their obligatory interpretation the words of the Encyclical of Pius X. His concluding words are a well merited eulogy upon the author, whose untiring efforts were recognized by Leo XIII in the bestowal of the "Knighthood of St. Gregory." He adds: "The *Guide* will not please all, not only for the general reason that 'de gustibus non est disputandum,' but also because of the reasons mentioned in the beginning of the *Motu proprio*, 'in particular the many prejudices on this matter so lightly introduced and so tenaciously maintained even among pious and responsible persons.' This will be the case especially with priests and singers who, 'having itching ears' (I Tim. 4 : 3), will not endure sound and genuine church music, but 'according to their own desires,'

not the laws of the Church, have heaped unto themselves stacks of so-called 'fashionable music' to draw the crowd. To all these we recommend for earnest and conscientious consideration the words of Pius X to Cardinal Respighi, exhorting him that, in bringing about this much needed reform of church music in Rome, he should 'neither grant indulgence nor concede delays. The difficulty is not diminished but rather augmented by postponement, and since the thing is to be done, let it be done immediately and resolutely . . . At first the novelty will produce a strange impression among individuals; here and there a leader or director of a choir may find himself somewhat unprepared, but gradually things will right themselves, and in the perfect harmony between the music with the liturgical rules and the nature of the psalmody all will discern a propriety and beauty which they had not realized before.' No fear that the people or the faithful flock will forsake its churches because their music is 'sober, grave and modest' as the rubrics say. Wherever breathes the spirit of the Church, there the faithful soul will rejoice to dwell.''

The *Guide* is somewhat expensive, not more so, however, than is just; and in so important a matter where information should be as wide as possible, the relative cost is to be deemed very slight. These catalogues are of permanent use to priest and organist.

After what has been said of Professor Singenberger's *Guide* we need add but little concerning the *Repertory* of Church Music issued by the DOLPHIN PRESS and serving the same purpose. It is our object, however, not merely to supply a medium of direction for those who follow with more or less preference the publications approved of by the Society of St. Cæcilia. *No. I* of our catalogues presents indeed a choice collection from these same sources, though not exclusively.

*Repertory No. II* has a much larger scope and takes in all the music not only of the Solesmes Benedictine School, but of the Italian, French, as well as English and German composers who excel in polyphonic composition on lines in harmony with Catholic liturgy. We have made the price of these publications so low, whilst their form and style of typography is of such excellent quality, that every one interested in church music may avail himself of these sources of ready information.

**NEO-CONFESSARIUS PRACTICE INSTRUCTUS a P. Joanne Reuter, S.J. Editio nova, emendata et aucta cura Augustini Lehmkuhl, S.J. Cum approbatione Rmi. Archiep. Friburg. et Super. Ordinis. Friburgi Brisgov. Sumptibus Herder. MCMV. St. Louis, Mo. Pp. 498.**

P. Reuter wrote his book for young confessors about the time when St. Alphonsus was preparing the Latin edition of his *Praxis Confessarii*. Although a hundred and fifty years have passed since the publication of the two volumes, they are still used in our seminaries, and Reuter's *Neo-Confessarius* has until recently been considered an indispensable text-book for the guidance of religious priests who are detailed to give missions, especially in populous districts where the knowledge of the confessor must anticipate and supply much that is wanting in the disposition of the average penitent. It may be assumed that whilst the principles upon which the direction of souls through the Sacrament of Penance rests, do not vary, there are aspects and circumstances in the life of the penitent which require a varying application according to the altered habits and views prevalent in communities, inasmuch as they indicate different standards of public morality.

To meet the needs arising from such changes, Father Lehmkuhl, the veteran moralist whose indefatigable devotion to the cause of theological discipline has proved a blessing for many years past to countless students and directors of consciences, has made a complete revision of P. Reuter's *Neo-Confessarius*. The editor has, apart from slight textual improvements, eliminated some of the author's opinions which rested upon a conception of facts disproved within the last century by experimental science, or made useless under new economic conditions. He has above all added the approved views of modern theologians upon subjects which are a development of more recent civilization or social and civil evolution. Thus the work has been brought up to present needs in every respect. The altered and added parts are clearly indicated and thus serve as a signal to the student regarding the topics which require his special attention as compared with those which a long traditional practice has sanctioned.

But it must be clearly understood that a book of this kind is not a collection of cases of conscience which would furnish the young confessor with precedent cases for forming a judgment concerning his penitent. It is rather a directory of methods to be pursued by the priest in guiding those who according to their particular disposition

require the discipline or counsel of a superior capable of influencing and, if need be, of coercing the conscience into a right path. It tells him not so much what to decide or do, but how to proceed in making his sentence or advice effectual unto salvation. Hence it is advisable to study the *Neo-Confessarius* as we study a *Directorium Sacerdotale*, to use it as a spiritual reading book whence we may learn to be prudent, attentive, decisive, indulgent, or severe, as the case may need,—that is to say, generally helpful to the sinner who seeks to reverse his course.

The book might do its service doubly well if it were translated into English; for although there is a long standing prejudice against vernacular texts on moral theology, based on the very reasonable desire to keep such books out of the reach of the uninitiated or evil-minded, many priests would find it easier to assimilate the directions if they were given in a way requiring less labor than the translating of a language with which one can be kept familiar only by constant use as it is maintained in the schools of theology. In Germany the freedom has long been accorded to the missionary priest to read his moral theology in the vulgar tongue. We have Gury and Reuter in German, and other works on the critical subject of Penance are constantly being added to the vernacular departments of the pastoral theologian's library. One of the most exhaustive works of this kind is Schieler's *Busssakrament*, an English version of which is now in press and will be ready in the fall.

**DAS EVANGELIUM DES HEILIGEN JOHANNES.** Uebersetzt und erklärt von Dr. Joh. Evang. Belser, Univers. Tübingen. Approbat. Erzb. Freiburg Brisg. Wien, Strassburg, München, St. Louis, Mo.: B. Herder. 1905. Pp. 576.

An exhaustive study of the Gospel of St. John, with due reference to the critical element brought to bear upon the evangelical writings from the modern standpoint, is of extreme importance not only to the student who makes the vindication of the inspired text his special plea, but also to the apologist and student of dogmatic theology in general.

To point out but one instance of the bearing which the historical inquiry into the character and authenticity of the fourth Gospel exercises upon the doctrinal autonomy of the Church, we take St. John's account of the institution of the Blessed Eucharist. The Saint who, according to the accounts of the other Evangelists, was nearest to our Lord on the evening of Holy Thursday when the miracle of Transubstantiation

took place for the first time, does not relate the actual institution of the Blessed Sacrament at the Last Supper. But he narrates the fact of a promise of it with all the circumstance and detail that leave no doubt of its reality and the true meaning of the words later on pronounced with all the solemnity of a last will: *This is My Body; this is My Blood.* "How can this man give us His body to eat?" is the querulous objection that comes from the Jews and the disciples. The answer emphasizes with an oath the truth of the Eucharistic miracle: *Amen, amen, unless you eat the flesh of the Son of man, you cannot enter into the Kingdom of God.* The words are repeated, and with so unequivocal an assertiveness of their literal truth, that the Apostles, although sadly puzzled, see no way but to believe Him who, as they express it, has "words of eternal life."

Now this testimony of St. John, which all our thelogians have been in the habit of placing first among the arguments for the Real Presence, has in recent times met with a very serious objection. What if, as very able modern critics maintain, St. John never wrote this Gospel? Harnack indeed admits that the intrinsic evidence points clearly to the fact that the fourth Gospel was composed before the year 110; but he is equally emphatic in denying that it is St. John's work. And although we should still hold to the Catholic tradition which can thus trace the doctrine of the Blessed Eucharist to the Apostolic ages, if we had to admit that the belief in the evangelical origin of the same doctrine is traced to a less certain source than the first Bishop of Ephesus, to him whom Jesus loved, it would give a serious shock to our sense of assurance in the deductions of the primitive Church.

Dr. Belser has dealt with this topic in his Introduction[1] to the New Testament; but he here resumes the subject, as may be supposed, in a more exhaustive manner. He departs somewhat from the traditional method of apologetic writers in such cases, in that he confines himself to positive demonstrations of his thesis without wasting thought upon a detailed refutation of personal authorities who may have established a plea for opposing it on other grounds. He is, without doubt, familiar with all that can be said in objection to his own opinions, and he shows this clearly enough; but the path he pursues in answering the difficulties is not polemical, but irenic; in it the reader is enabled simply to gather facts and interpretations which will furnish a means of meeting difficulties, whether they belong to one school of critics or to another.

[1] *Einleitung in das Neue Testament*, pp. 356.

It is well to be reminded here that Dr. Belser is the author also of a history of our Lord's public life which brings the apparent three years' period of the Gospel narrative into the compass of a single year. The view is not new, although it has long been disregarded, and our author's revival of certain patristic opinions on this subject has been looked upon with some suspicion, and in some instances severely criticized by Catholic writers. There is, however, no reason for discrediting a view very well supported, although not exclusive in its evidence, but at any rate not affecting that orthodoxy which the Church demands in our adherence to an approved or rightly interpreted tradition.

The points in the Gospel upon which our writer has shed new and critical light are, first of all, the characteristics of the so-called Prologue, in which he shows the person of Christ to be presented as the historic and not as preëxistent God-man, which latter conception has been the prevalent and seemingly justified interpretation of Catholic scholars. He points out the central purpose of St. John as testifying to the Messianic mission of the Redeemer, and in this sense explains the baptism administered by Christ and His disciples, not to have been the so-called preparatory baptism of penance similar to that of St. John, but the Messianic or Christian baptism of the spirit, as administered in the Church.

As to the author's attitude toward the topical and archæological problems raised by recent criticism, he keeps step with the evidences adduced on solid grounds. The pool of *Bethesda* is, in his opinion, undoubtedly identical with that called *Siloe*. The day of the Pasch he assigns to the 14th Nisan, as the Jewish ceremonial law prescribes, and the death of our Lord as occurring on the following day, the 15th Nisan of the year 783 U. C. Throughout he favors the modern chronology, based upon accurate astronomical calculations, which would make Good Friday fall on April 7th.

In regard to the much-disputed question touching the two divisions of the great sermon mentioned in the sixth chapter of the Gospel, Dr. Belser maintains the topical unity of the address, and he enters into considerable detail in explaining the sense of the word "Judaei" used in the Vulgate, showing that it had different applications to the people addressed. In fine, the interesting though to many no doubt novel calculations already referred to above, which reduce the public activity of our Lord to little more than a single year, are deliberately worked out, and we must confess that the method impresses us not only as

critically honest but as bridging over a number of difficulties and seeming contradictions found in the synoptics which have given the aggressive element of the Higher Criticism some tangible cause for opposing the historical authority of the inspired records.

**COURS DE PHILOSOPHIE. PSYCHOLOGIE.** La Science de l'Ame dans ses rapports avec l'Anatomie, la Physiologie et l'Hypnotisme. Par le Père A. Castelein, S.J. Nouvelle édition, notablement améliorée et augmentée, illustrée de 10 planches en phototypie. Bruxelles: Librairie des Sciences Philosophiques et Sociales, Albert Dewit, Éditeur. 1904. Pp. 839.

Among those who have labored most strenuously and effectually of late for the development and spread of sound philosophy, Father Castelein deserves a place of honor. The list of his works in furtherance of the good cause is considerable, and comprises several groups of a distinct character. There is first *Institutiones Philosophiae Moralis et Socialis*, a goodly volume, designed, as its title suggests, mainly for the use of professional students. It exists under two forms,—an *editio major* (640 pp.), and an *editio minor* (384 pp.), the latter a compendium of the former. Both these books are remarkable for their solidity, signally lucid method, and timeliness. At the other end of the list may be placed a number of monographs and opuscula dealing some with scientific and speculative subjects, others with practical, moral, social, and political questions of the day. Especially noteworthy amongst them is the volume treating of *Socialism and the Rights of Property*, which, however, is at the present moment out of print. Midway between these two classes of production belongs the *Course of Philosophy*, which exceeds considerably the more limited compass and purpose of the *Institutiones*, and replaces the rigid forms and technicalities of the Latin with a freer diction in facile French. Of this *Course* three parts have recently appeared in improved editions: the *Logic* (pp. 548), the *Ethics* (pp. 451), and the *Psychology*, the volume here under notice. The volume of the *Course* dealing with *Rights and Duties* (*Droit Naturel*, pp. 965) exists still in its first edition.

Taking up the present work the student may be at first surprised to find the order of treatment made familiar to him by similar works, reversed. He reads in the very first proposition that the true method of psychology starts from *observation of the acts of the mind and advances by means of analysis of the conditions—internal and external —of those acts.* From this point of view he may look at once for some

detailed account of the physical basis of life, some description of the human organism, and of the nervous apparatus in particular. Instead of this, however, he is confronted with a goodly list of scholastic theses bearing on the definition of life and soul, union of the body and soul, classification of faculties, will and liberty, the simplicity, spirituality, created origin, and immortality of the soul.

The programme may seem at first to lead far away from the world of experimental phenomena and to plunge the student at the start into the very depths of metaphysics. But let him not lose heart or turn back. He will find himself led on by ways comparatively easy, and will meet with no obstacle that he cannot readily surmount. The matter is not as abstruse as it seems, neither is the manner of treatment extremely subtle, or the style heavy or wearisome. Philosophical it all is, of course, but the metaphysics is seen to keep close enough to the ground of familiar experience, and the true psychological method indicated above is kept fairly well in view.

The justification of the programme is suggested by the very title of the first part of the work—*fundamental psychology*—the aim being to establish at the very beginning a solid basis for psychology in the philosophical conception of man as an organism "informed" by a root principle of life, sentience, intelligence, and appetence,—empirical activities an analysis of which, supplemented by induction and interpreted by the principle of causality, manifest the immateriality of that principle, and consequently its origin by creation and its unending duration. Once the reasonableness of this conception is thoroughly grasped, a fuller light is thrown upon the anatomy, physiology, and empirical psychology of man.

There is something, therefore, to be said in favor of the author's method of giving the first place to strictly philosophical psychology. The student, however, who is in quest of psychology, physiological and empirical, will get all he wants in the six hundred solid remaining pages devoted to these aspects of the subject in the second and third parts of the present volume. About a fourth of this space is devoted to the anatomy and physiology of the human organism, especially of the nervous apparatus. A somewhat larger fraction is assigned to the relation of the traditional psychology to recent discoveries in physiology, and the remaining fraction to the relation of that psychology to hypnotism and other "occult" phenomena. These portions of the work, it need hardly be said, are rich in matters of a highly scientific and an extremely practical interest.

The author's attitude toward these data of empirical research is at once prudently advanced and sanely conservative. Fully alive to the progress made by recent physiology and the importance of its discoveries, even though it be secondary for psychology, he welcomes the results and incorporates them into the scholastic system. "Qu'on ne croie pas," he says, "notre philosophie refractaire à de pareils progrès. Loin de là. Elle sait s'y adapter sans se diformer; c'est un avantage qu'elle a sur d'autres écoles, notamment sur l'école cartesienne." This harmonious relation justifies to him the outlook that scholasticism contains the psychology of the future even more than of the past. The discoveries recently made in the domain of anatomy and physiology throw light upon the two following facts,— on the one hand the necessity of admitting an intimate union between mind and body in order to reconcile psychology with all the facts observed, and on the other hand the impossibility of explaining by any hypothesis of mechanism the sensuous and intellectual and appetional phenomena of man's life.

This twofold fact rightly understood brings out the character of scholastic psychology: *elle est à la fois unioniste et spiritualiste*. Based on the facts of the sensile world, it ascends to the realities of the supersensile. Like man, whose nature it seeks to explain, its feet rest on earth and its head rises to the heavens. While sensistic, positivistic, and materialistic psychology creeps on the soil, that of Plato, Descartes, and Leibnitz spurns the earth and loses itself in the clouds. A sanely human psychology must avoid the darkness of materialism no less than the false lights of idealism. This prerogative the author claims for the traditional psychology, corrected, of course, developed, and supplemented by modern experimental data. That he substantiates this claim a dispassionate study of his work will, it may safely be affirmed, demonstrate.

# Amoenitates Pastorales.

A good story is told of the late Jesuit Father Grassi, who spent many years of his missionary activity among the mixed Indian Tribes of the Northwest. He was much liked by everybody in the region for his genial wit as well as for his sterling apostolic piety. He used to ride an old pony of which he became very fond, a fact which was well-known to the people. Whenever he put up for the night at some of the widely-scattered ranches, every farm-hand was craving for the honor of taking care of the pony, knowing quite well that to show favors to the horse was equivalent to gaining the approval of the good old priest. In course of time the pony died, and Father Grassi had to procure another horse. Not long after this change he was obliged to put up for the night at the house of a non-Catholic farmer, where he had always been received with great kindness, though he found it hard to convince the somewhat cynical host of the truths of religion. When the people in the house learnt of the death of the old pony, they offered their condolences to the priest; but at supper the husband thought to have some fun, and facetiously remarked to Father Grassi: "Father, it's too bad that the old pony died; but there's one thing consoling about it,—you certainly must have administered unto him the last sacraments of your church."

"No, Jimmie," the Father replied, "I could not give him the last sacraments, and that is the only thing that grieves me. The poor beast died a Protestant."

---

Navy Chaplain Elmer one day met the old sexton of his former parish together with a friend who had just arrived from Ireland. As they were near the wharf where the priest's ship lay at anchor, he invited Pat and his friend to have a look at the vessel from the inside, whereat they were highly pleased. Whilst they were on deck the priest was called away for a moment.

"What is that?" asked Pat of a marine, pointing to the bow of a passing cruiser. He wished to learn the name of the boat, but as his pointed finger indicated the raft hanging from the bow, the marine answered, "That is the catamaran." "See that," said Pat, turning

to his companian, "the beautiful vissel is the Katy Moran. Another Irish name in the Amirican navy. Sure, she must have been Jack Barry's swateheart." Evidently highly satisfied, they continued their sightseeing.

---

Count nothing trivial!
The merest mote
Upon the telescope may cloud a star;
One faulty note
The symphony's clear harmony may mar.

Count nothing trivial!
The priestly power
Holds in its smallest act or word a light,
A heavenly dower,
That, rightly used, drives off life's darksome night.

---

Barber Jones was a well-to-do pillar of —— church, and as he had retired from business and found time hanging somewhat heavily on his hands, he sought relief in plying his friends with questions or entertaining them with long accounts of his experiences. The new priest of the parish, who was a quiet-loving man though not without humor, soon discovered his parishioner's weakness, and without being offensive gave him occasionally short shrift. One day Jones encountered the priest out on an urgent sick-call. "Good morning, Father," said he in a cheery voice, "you look as if you were on business; what is going on?" "I am," replied the pastor, hurrying by without further words.

---

The following story is told of a zealous parson and a shepherd who was not a regular churchgoer:

"Well, John, I have missed your face in church."

"I dinna doot that."

"And have you not been to church all this time?" was the parson's next question.

"O't aye have I; I've been many times in the kirk ower the hill."

"Well," said the parson, "I'm a shepherd myself, and do not like to see my sheep wandering into other folds and among other pasturage."

"Well," said John, "that's a difference ye ken; I never mind where they gang if they get better grass."

A Western ranchman who had made a good deal of money and subsequently, as the result of a revival meeting in his neighborhood, had turned his attention to Bible reading, was induced to build a memorial chapel, which project offered opportunities to the æsthetically inclined parson to suggest some artistic work for the chancel. "You will want the floors," said the clerical adviser, "in *mosaic* patterns, I presume." "I don't know about that," responded the farmer, dubiously scratching his chin, "I hain't got any prejudices against Moses as a man, and he certainly knowed a good deal about law; but when it comes to laying floors, it kind o' seems to me I'd ruther have them unsectarian like. Don't it strike you that way?"

---

The young priest had taken an earnest interest in the boys of the parish. He felt bound to raise the intellectual standard, and by establishing reading circles, lecture courses, and debates he had fired the youth of the town to considerable enthusiasm and ambition. "Remember, boys," he said one day, addressing them with fervent eloquence; "remember, boys, that in the bright lexicon of youth there's no such word as fail." During a brief pause one of the youths arose and begged the privilege of making a remark.

"Well, what is it, Socrates?" asked the priest.

"I was merely going to suggest," replied the young man, "that if such is the case it would be advisable to write to the publishers of that lexicon and call their attention to the omission."

---

A Scottish parish minister was one day talking to one of his parishioners, who ventured the opinion that ministers ought to be better paid.

"I am glad to hear you say that," said the minister. "I am pleased that you think so much of the clergy. And so you think we should have bigger stipends?"

"Aye," said the old man; "ye see, we'd get a better class o' men."

---

It was after the "station," and the parish priest and his curate were having breakfast, when the latter remarked, "We must catch that train."

"Oh, never mind," said the P. P., who had a new watch, and was under the impression that it could not go wrong. "We have lots of time and my watch is right to the second." The curate, who was

tired of hearing the P. P. extolling the good qualities of said watch, did not like to mention the subject again.

To the great surprise of the P. P. they arrived at the railway station half an hour late. "Well! well!" said he, "I had such faith in my watch!" "It would be far better," quietly remarked the curate, "if you had good works in it."

---

A cleric who was somewhat vain of his learning, was extolling the excellence of his library to a company of professional men. "I suppose you have a good selection of sermon works?" said an old judge who attended the late Mass habitually on Sundays. "Only a few," said the priest, feeling flattered. "Then why don't you use them?" came the reply.

---

# Literary Chat.

The Buffalo Catholic Publication Company, whose president is Bishop Colton, with W. A. King, manager (*Catholic Union and Times*), proposes to undertake a new issue of Bishop England's complete works. The edition of 1859 has long been out of print, and although selections from it have appeared in various forms at different times since then, the desire to see the original five-volume set republished has often been expressed by those who have had glimpses of the valuable and varied contents of the original work.

---

The worth of Bishop England's works does not lie merely in their strong argumentative diction, or in the great variety of topics which he treats, but particularly in the applicability of his demonstration to the genius of the American people and to present conditions; for although he wrote more than fifty years ago he managed to touch upon the themes that are living and constantly renewing themselves with the life-blood of our civilization. A mere glance at the contents of his volumes will satisfy the thoughtful reader interested in the welfare and progress, not only of the Catholic community, but of the commonwealth to which we owe undivided allegiance as American citizens.

---

The marvellous missionary activity which kept him constantly on the go, so that he became known in Rome as the *vescovo a vapore*, simply furnished him with an endless variety of opportunities for asserting and explaining the Catholic truth or conciliating the attitude of non-Catholics toward their brethren whose religion they misunderstood, in speech and writing. That writing includes simple dogmatic exposition of Catholic belief, the doctrine of Indulgences, of Papal Infallibility, of miracles, the explanation of the Catholic Ceremonial, and so forth. But his great forte is Catholic history. St. Peter's episcopate at Rome, Henry VIII in England, the Holy See and Slavery, the lives of Popes who have been branded as immoral, and the con-

ditions of Catholicity in nearly every part of the world, form separate chapters of his inquiry and defence. A large portion, especially of Volume III, is devoted to the Ecclesiastical History of America. The Bishop enters into the question of the losses to the faith among Catholics, and incidentally examines the condition of the churches, particularly in the diocese of Charleston. Here he finds occasion to dilate upon the magnificent characters of our heroic missionaries, of great men and of women, like the Ursuline Mother Charles, who sacrificed their lives in the cause of education. Many are the discourses that deal with the subject of classical education and culture, of loyal patriotism, of the principles by which a true Catholic becomes essentially a high-minded and public-spirited citizen. And the occasions which prompted him to refute the calumnies of his time against Catholic voters are ever in danger of recurring in proportion as Catholicity asserts itself. Hence the value of these utterances in the shape of orations and lectures is of no less permanent character than the numerous documents and statistics which these works furnish to the historian as well as to the desultory gleaner in the field of truth and art.

---

Dr. B. Heigl, of Munich, has published (Herder) an interesting study of St. Paul's Epistle to the Hebrews. The work deals mainly with the authorship and destination of the Letter; and examines the various hypotheses which call its authenticity into question.

---

*The Brickbuilder* (Architectural Monthly) of Boston is publishing a series of papers on Catholic Architecture of the present day. The purpose of the articles is to inquire whether and how far a departure from the traditional monumental style of European churches is permissible in view of the altered conditions of congregational or parish life as well as the character of the material (iron, cement, etc.) used in modern building, which requires a treatment affecting the forms of construction and modelling. Several of the articles are from priests.

---

*The Sacrament of Penance* by Schieler is likely to prove the most important volume of theological publications in the English language issued this year. It is to appear in the autumn with a preface by Archbishop Messmer. (Benzigers.)

---

Of *Catholic Dictionaries* we have in English the well-known volume by Addis and Arnold, subsequently reissued by Father Scannell. It is more satisfactory than Cheetham's *Dictionary of Christian Antiquities*, which, although not written for Catholics, was the only available source of information on Catholic subjects which the English reader could trust. But Cheetham ends with the ninth century and thus leaves a large gap. Addis supplied this, but the *Dictionary* excluded biographical accounts except such as were incidental. This defect was in a manner supplied by Fr. Thein's *Ecclesiastical Dictionary*, which in other respects is less complete, as the author did not wish to make his book too bulky. Some years ago the English Catholic Truth Society published a *Simple Dictionary for Catholics*, a booklet of about thirty pages, small print, by Father Charles Bowden of the Oratory. More recently the Catholic Truth Society of San Francisco issued a similar pamphlet under the title of *A Simple Dictionary of Catholic Terms*, by the Rev. Thomas Brennan. There is considerable difference between the definitions contained in the two last mentioned booklets, but they both serve a distinct purpose.

Speaking of dictionaries, we are reminded of the recent issue of a collection of definitions under the odd title of *The Foolish Dictionary*. As it contains a good deal of truth, though not of the conventional kind, it might be in some respects considered a "catholic" dictionary, fitting all sorts of conditions where truth is garbed in the habit of folly. We repudiate all suspicion of profanity. *Adore* it defines etymologically from *add* and *ore*, meaning increasing the metal value of one's possessions. Example, foreign nobles who marry American heiresses *adore* them. *Bigamy*—a form of insanity in which a man insists on paying three board bills instead of two. *Christmas*—a widely observed holiday on which neither the past nor future is of so much interest as the *present*. *Conscience*—the fear of being found out. *Epitaph*—a statement that usually lies above about the one who lies beneath. *Fault*—about the only thing that is often found where it does not exist. *Flattery*—cologne water, to be smelled of, but not swallowed. *Forbearance*—the spirit of toleration shown when a man who knows patiently listens to a fool who does not. These are but samples. Some details might be added for specialist information, ex. gr. where *Cape* is defined as *a neck in the sea*, the ecclesiastical dictionary-maker might insert the definitions of various kinds of capes, such as a *bishop's cape*—a neck tied in the *see*.

---

*Homes of the First Franciscans* is a handsome and interesting volume by Beryl de Selincourt (Dutton, New York), in which the beautiful monastic centres in Umbria, the Borders of Tuscany and the Northern Marches are graphically described. The work is prettily illustrated.

---

*The Words of St. Francis* published by the same firm (London: Dent) is a well done translation of selections from the works and early legends of the Saint by Anne Macdonnell. Franciscan literature is growing rapidly. Father Paschal Robinson, O.F.M., will issue in the autumn his Franciscan Annals, which promise a most interesting store of information.

---

A quaint little book, and no less useful, was that which the good old Capuchin —*sanctus vere doctus simul atque humilis*, as the Innsbruck University publicly styled him—Father Juvenal gave to the world, some three hundred and more years ago, under the title *Synopsis artis magnae sciendi* and which his translator calls *The Golden Circle* (Der Goldene Zirkel). The secret of the great art of knowing —is not this what all men have been forever seeking—the elixir of intellectual life and the philosopher's stone in the things of the mind? Raymund of Lully seems to have come near to finding it, when he discovered the *ars generalis*, and it was most likely this which brought Father Juvenal still closer when he developed "the great art of knowing."

At all events, Fr. Hagenmüller has done well to give the modern public a new form of the coveted art. That it is a great art need not be here insisted on. But wherein does it consist, and what are its merits? Just in this, that you are led to see a thing in which you are interested, or which you would fain make distinct to others, in its manifold and multiform bearings. To effect this you are given a "golden circle" wherein are nine segments, each of which contains eight departments, and each of both present some point of view under which any subject in question may be viewed or presented. Bear it well in mind that these segments and

departments are selected and arranged, not arbitrarily, but in accordance with the natural laws of psychological association, founded on similarity and contrast.

Thus if the writer or speaker is in quest of viewpoints from which he may see or present any given subject, he must be stupid, indeed, if he does not find happy and fertile suggestions in the "golden circle" which the book portrays. The work indeed with all its graphic apparatus will not supply one with encyclopædic information; but it will bring out with truly marvellous celerity what the mind has already somehow stored away in its hidden cells. In just this lies its value, that it holds the keys to the latent treasuries of memory, and arranges them where the hand finds it easiest to grasp and apply them to the lock.

---

# Books Received.

## THEOLOGICAL AND ASCETICAL.

THE LITTLE FLOWERS OF ST. FRANCIS OF ASSISI. With eight illustrations by Paul Woodroffe. London: Kegan Paul, Trench, Trübner & Company, Ltd. 1905. Pp. 277.

LITTLE MANUAL OF THE THIRD ORDER OF ST. FRANCIS. Containing the Rules, Indulgences, Privileges granted by the Supreme Pontiff Leo XIII to the Members of the Third Order Secular of St. Francis Assisi. Abridged from St. Francis Manual. Boston: Marlier Publishing Co. 1905. Pp. 85. Price, $0.10.

THE WORDS OF ST. FRANCIS. From His Works and the Early Legends. Selected and Translated by Anne Macdonnell. London: J. M. Dent and Co.; New York: E. P. Dutton & Co. 1904. Pp. 95. Price, $0.60 *net*.

ÉTUDES D'HISTOIRE ET DE THEOLOGIE POSITIVE. Par Mgr. Pierre Batiffol, Recteur de l'institut catholique de Toulouse. Deuxième Série: L'Eucharistie, la présence réelle et la Transubstantiation. Paris, 90 rue Bonaparte: Victor Lecoffre. 1905. Pp. 388. Prix 3 francs 50.

ARCHICOFRADIA DE LA DIVINA EXPIACION. Por el Presbitero Kenelm Vaughan. Mexico: Talleres Tipograficos de "El Tiempo." 1905. Pp. 48.

SOCIALISM AND CHRISTIANITY. By the Rt. Rev. Wm. Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 207.

HOLY CONFIDENCE; or, Simplicity with God. Translated by Mother Magdalen Taylor, S.M.G., from a work of Father Rogacci, S.J., entitled *Unum Necessarium*. Revised by Father James Clare, S.J. London: Burns and Oates, Ltd. 1904. Pp. 195. Price, $0.60 *net*.

THE MYSTERIES OF THE HOLY ROSARY. Approved by the Most Reverend Archbishop of Freiburg. Recommended by the Right Reverend Bishop of Wichita, Kansas. With Illustrations. Second Edition. St. Louis, Mo.: B. Herder. 1905. Pp. 72. Price, each, $0.30; per dozen, $1.80.

DIVINE MÈRE ET MÈRE-PATRIE. Étude Mariale et Française. Les deux Envoyés; Toute belle; Toute pure; Toute fidèle; Toute-puissante; Toute miséricordieuse. De l'eau, des armes, du sang. La France, soldat de Dieu. Noël! Noël! Par Léon Rimbault, Missionaire Apostolique. Paris: Charles Douniol (P. Téqui). 1905. Pp. xviii—361. Prix 3 francs 50.

LE BON PASTEUR. Conférences sur les Obligations de la Charge Pastoral. Par Mgr. Lelong, Évêque de Nevers. Paris: Charles Douniol (P. Tèqui). 1905. Pp. iv—512. Prix 4 francs.

LE LIVRE DE LA BONTÉ. Par G. Marquis. Paris: Charles Douniol (P. Téqui). 1905. Pp. viii—144. Prix 1 franc.

POURQUOI JE SUIS DEVENU CATHOLIQUE. Preface de M. l'Abbé Henri Bremond. Paris: Librairie Victor Lecoffre. 1905. Pp. vi—33.

NEO-CONFESSARIUS practice Instructus. P. Ioannis Reuter, S.J. Editio nova, emendata et aucta cura Augustini Lehmkuhl, S.J. Friburgi Brisgoviae: B. Herder, Vindobonae, Argentorati, Monachii, S. Ludovici Americae. 1905. Pp. xii—498. Price, $1.35 *net.*

LA MORALE DES RELIGIONS. Bibliothèque de Philosophie Contemporaine: La Morale des Livres Sacrés du Judaïsme, La Morale Religieuse des Peuples Aryens; Intervention de la Morale Philosophique dans les Sociétés Grecques et Romaines; Le Morales du Christianisme; la Morale de l'Islamisme. Par J.-L. de Lanessan, Député, Ancien Ministre de la Marine, Professeur agrégé à la faculté de médicine de Paris. Paris, 108 Boulevard St. Germain: Felix Alcan. 1905. Pp. viii—568. Prix, 10 francs.

THE TRIAL OF JESUS. By Giovanni Rosadi, Deputato to the Italian Parliament and Advocate to the Court of Tuscany. Edited, with a Preface, by Dr. Emil Reich, author of *Success Among Nations*, etc. New York: Dodd, Mead & Co. 1905. Pp. xvii—335. Price, $2.50 *net;* postage additional.

## SACRED SCRIPTURE.

VERFASSER UND ADRESSE DES BRIEFES AN DIE HEBRÄER. Eine Studie zur Neutestamentlichen Einleitung. Von Dr. Bartholomäus Heigl. Freiburg im Breisgau: Herdersche Verlagshandlung. Zweigniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1905. Pp. 268. Price, $1.75 *net.*

DAS EVANGELIUM DES HEILIGEN JOHANNES. Übersetzt und Erklärt. Von Dr. Johannes Evangelist Belser, Ord. Professor der Theologie an der Universität zu Tübingen. Freiburg im Breisgau: Herdersche Verlagshandlung. Zwiegniederlassungen in Wien, Strassburg, München und St. Louis, Mo. 1905. Pp. xiii—576. Price, $2.85 *net.*

## HISTORY.

THE AMERICAN SOCIETY FOR VISITING CATHOLIC PRISONERS. Eighth and Ninth Annual Reports for the years ending January 31, 1904, and 1905. Pp. 30.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1903. Vol. II. Washington: Government Printing Office. Pp. vii—1217 to 2511.

JOHN KNOX AND THE REFORMATION. By Andrew Lang. With Illustrations. London, New York and Bombay: Longmans, Green & Co. 1905. Pp. xiv—281. Price, $3.50 *net.*

HOMES OF THE FIRST FRANCISCANS IN UMBRIA, the Borders of Tuscany, and the Northern Marches. By Beryl D. de Selincourt. With Thirteen Illustrations from Photographs. London: J. M. Dent & Co.; New York: E. P. Dutton & Co. 1905. Pp. viii—325. Price, $1.50 *net.*

A STORY OF FIFTY YEARS. From the Annals of the Congregation of the Sisters of the Holy Cross. 1855-1905. With illustrations. Notre Dame, Indiana: The Ave Maria. Pp. xiii—214.

ENGLISH MONASTIC LIFE. By Abbot Gasquet, O.S.B., D.D., Ph.D., D.Litt., F.R.Hist.S. With numerous illustrations, maps and plans. Second edition, revised. New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. xiii—326.

DER JESUITISMUS. Eine kritische Würdigung der Grundsätze, Verfassung und geistigen Entwicklung der Gesellschaft Jesu, mit besonderer Beziehung auf die wissenschaftlichen Kämpfe und auf die Darstellung von antijesuitischer Seite. Nebst einem literar-historischen Anhang: Die antijesuitische Literatur von der Gründung